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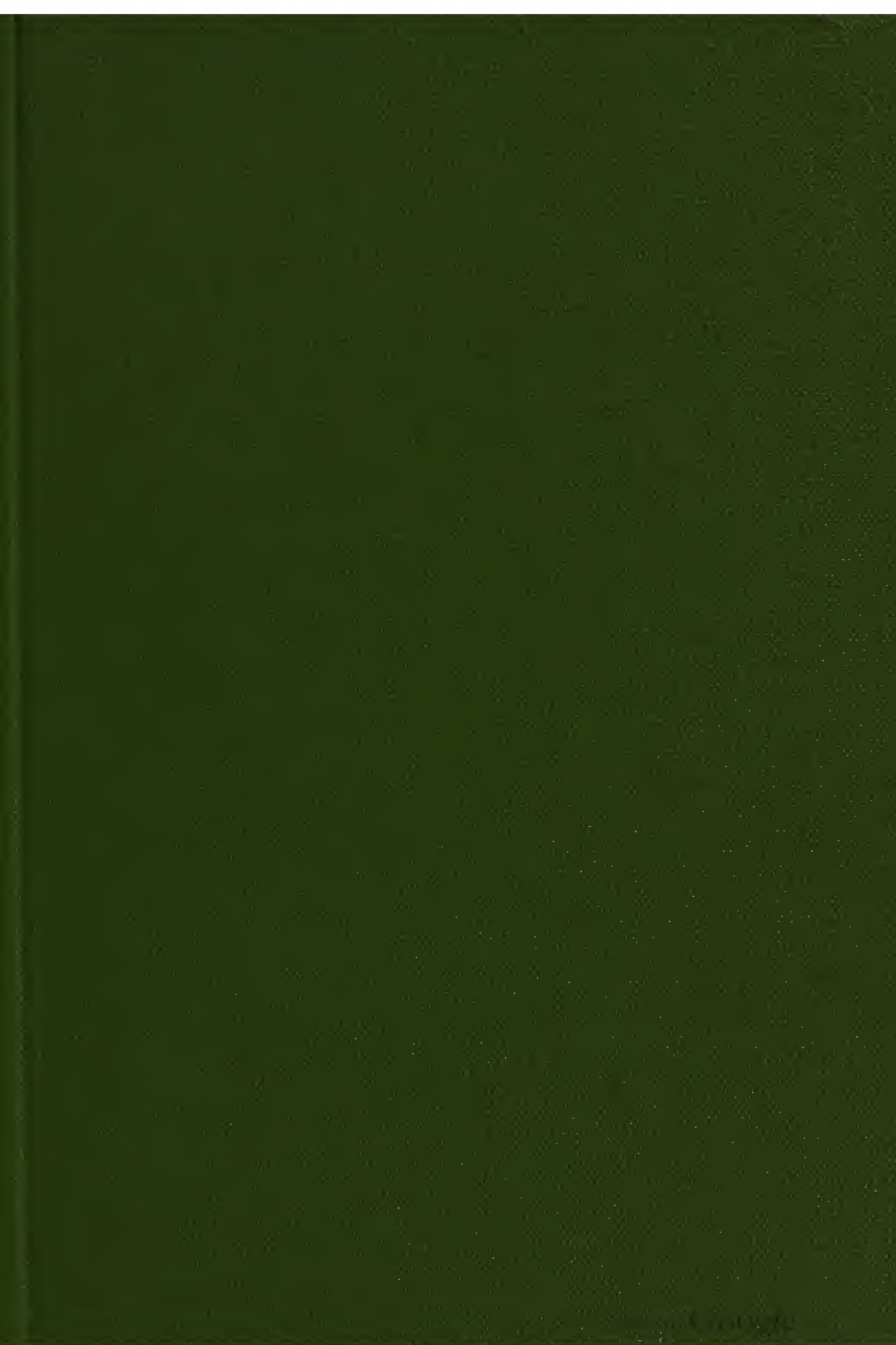
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COMPENDIOUS SYRIAC GRAMMAR.

COMPENDIOUS SYRIAC GRAMMAR

BY

THEODOR NÖLDEKE

PROFESSOR OF ORIENTAL LANGUAGES, UNIVERSITY OF STRASSBURG.

WITH A TABLE OF CHARACTERS

BY

JULIUS EUTING.

TRANSLATED

(WITH THE SANCTION OF THE AUTHOR)

FROM THE SECOND AND IMPROVED GERMAN EDITION

BY

JAMES A. CRICHTON, D.D.



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TO THE
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TRANSLATOR'S PREFATORY NOTE.

It appears desirable that the leading modern grammars of the four best-known Semitic languages, in their classical forms, should be readily accessible to English-speaking students. And in this connection, probably few competent judges will dispute the claims of the following treatises to be regarded as authoritative and leading, viz:—Wright's Arabic Grammar (as revised by Robertson Smith and De Goeje); Kautzsch's Gesenius' Hebrew Grammar; Nöldeke's Syriac Grammar; and Dillmann's Ethiopic Grammar. Of these the first two already exist in English, Wright's work having been in that form from the outset, at least under his own name, and Kautzsch's Gesenius' having been presented in a similar form a few years ago, in Collins and Cowley's excellent translation. The grammars of Nöldeke and Dillmann, however, have not hitherto appeared in English, although their pre-eminent position in their respective departments of Semitic philology is perhaps even less open to challenge, than that of the other two. It is to supply this want in the educational apparatus available for English students, so far at least as Nöldeke's Grammar is concerned, that the present translation has been attempted.

Of course it may be said, that students of Syriac will in all likelihood be sufficiently well acquainted with German, to be able to consult the original for themselves. I trust that such is the case; but those students and scholars amongst us, who are most familiar with German, will probably be the first to welcome a translation of such a work, if only it has been executed with reasonable fidelity and care. There are obvious advantages in an English version for an English eye, however accomplished

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a linguist its owner may be. At all events it is in that belief, and with no other desire than to do something for this branch of study, that I have ventured upon the present edition.

No attempt has been made to alter in any way either the substance or the arrangement of the Grammar. Citations, it is true, have been again verified, and slight errors here and there have been tacitly corrected. To facilitate reference, not only has the very full Table of Contents been set in its usual place, but its items have also been applied throughout the book, in the form of rubrics to the several sections. With a similar design an Index of Passages, wanting in the original, has been drawn up and placed at the end of the volume.

Among other friends who have been helpful towards the preparation of this version, I have specially to thank Professor Robertson of Glasgow University, for much kindly encouragement and wise counsel. Above all I must express my deep indebtedness to the distinguished author himself, Professor Nöldeke, for the unfailing courtesy and unwearied patience with which he lent his invaluable guidance and assistance, as the proof-sheets passed through his hands. Thanks are also due to Herr W. Drugulin and his staff, for again encountering, with a very considerable measure of success, the typographical difficulties, which a work of this nature must present.

JAMES A. CRICHTON.

PREFACE TO THE FIRST EDITION.⁽¹⁾

This book does not claim to be in any respect a *complete* Syriac Grammar. It is true that with the material at my disposal I might have added very considerably to not a few sections; but any treatment of grammatical phenomena which aimed at completeness in every detail required quite other manuscript studies, than were at all open to me. Practical considerations too imposed a severe limitation. I trust however, that even within restricted limits, I have succeeded in producing something which may be of use.

I have taken my material from the best sources within reach, entirely disregarding Amira and the other Maronites. Besides the Jacobite and Nestorian grammarians and lexicographers now in print, I have made use of Severus of St. Matthaeus (usually, but incorrectly, styled "of Tekrit") as he appears in the Göttingen manuscript. The Directorate of the Göttingen Library, with their accustomed liberality, farther sent me, at my request, from their manuscript treasures, the large grammar of Barhebraeus together with his Scholia; and, with no less readiness, the Library-Directorate of Gotha sent me the Vocabulary of Elias of Nisibis. These manuscripts yielded produce of many kinds. It would have been an invaluable assistance to me, if I had had before me the *Masoretic* tradition of the Syrians, with some degree of completeness. Of this, however, I had at command at first—in addition to the epitomes which are found in printed works—only a few extracts, which

⁽¹⁾ Somewhat shortened at the close.—The first edition (1880) was dedicated to J. P. N. Land (Died 30. Ap. 1897).

I had myself noted down in earlier years, from the well-known Nestorian Masora of the year 899 (Wright's Catalogue 101 *sqq.*) and from the London "Qarqafic" manuscripts (Rosen-Forshall 62 *sqq.*; Wright 108 *sqq.*). The deficiency was made up, at least to some extent, by the amiability of Wright, Zotenberg and Guidi, who—in answer to a host of questions about the mode of writing this or that word in the Masoretic manuscripts in London, Paris and Rome—furnished me with information which in many cases had been gained only after prolonged search. A careful collation of the entire Masoretic material, allowing for the chance mistakes of individual scribes, especially if it were accompanied by an attentive observation of good, vocalised manuscripts of the Bible, would let us know pretty accurately and fully how the Jacobites on the one hand, and the Nestorians on the other, were wont to pronounce Syriac in the Church use. Any point in which these two traditions are found to be in agreement must have been in use prior to the separation of the two Churches, that is, at the latest, in the 5th century. Although in the recitative of the Church Service there was doubtless a good deal of artificiality, yet we have in it a reflex at least of the living speech. The Grammar of Jacob of Edessa (*circa* 700) is unfortunately lost, all but a few fragments. What the later systematisers give, has, generally speaking, no more authority than can be traced to the Church tradition. Even the observant Barhebraeus, towering as he truly does by a head and shoulders over the rest of his countrymen, has not always surveyed this tradition completely, while sometimes he explains it incorrectly. Now and then too, following mere analogy, he presents forms which can with difficulty be authenticated in the genuine speech. Accordingly if here and there I do not notice Barhebraeus' data, I trust it will not be attributed to a want of acquaintance with them on my part. Still less could editions like Bernstein's "Johannes", or Joseph David's "Psalter" (Mosul 1877)—which unfortunately gives an "improved" text of the Peshitā—constitute an absolute authority for me, although I am greatly indebted to them. I need hardly mention that in the matter of vocalisation I have made large use of the well-known complete editions of the Old Testament and the New Testament, and of both the Nestorian

and the Jacobite-Maronite tradition. In this process, however, I have endeavoured to observe a due spirit of caution. Even the examination of the metrical conditions found in the old "poets" (*sit venia verbo!*) has not been without results for determining grammatical forms.

Still, even when all authoritative sources have been disclosed, a good deal will continue to be obscure in the Phonology and Morphology of Syriac, as it is only for the Bible and a few ecclesiastical writings that an accurate tradition of the pronunciation exists. So much the less will the expert be disposed to find fault with me, for having left here and there, upon occasion, a mark of interrogation.

As regards the *Orthography* of the consonantal writing, we are very favourably situated at the present time, when a long series of texts reproduces for us with accuracy the style of writing followed in manuscripts, from the 5th century onwards.

The *Syntax* I have based wholly upon original authors belonging to the age in which Syriac was an absolutely living speech. I have relied specially upon prose works, and among the poets I have given preference to those who write a simple style. Only a very few of my supporting-passages come down as far as the 7th century: the others range from the 2nd to the 6th. To bring in Barhebraeus or Ebedjesu for the illustration of the Syntax, is much the same as if one sought to employ Laurentius Valla, or Muretus, as an authority for *original* Latin. All the examples I have myself collected, with the exception of about a dozen. Naturally I have made much less use of strongly Graecising writings, than of those which adhere to a genuine Aramaic style. From the ancient versions of the Bible I have, without farther remark, adduced such passages only as are free from Hebraisms and Graecisms. Looking to the great influence of the Peshitā on the style of all subsequent writings, I might perhaps have gone somewhat farther in quoting from it. All the citations from the O. T. I have verified in Ceriani's edition, so far as it has proceeded. Other translations from the Greek I have used only very exceptionally,—in fact almost never except to illustrate certain Graecisms which were in favour. No doubt even the best original writings in Syriac give evidence of the strong influence of Greek Syntax; but, on

the other hand, everything is not immediately to be regarded as a Graecism, which looks like one. The Greek idiom exercised its influence with all the greater force and effect, precisely at those points where Syriac itself exhibited analogous phenomena.

Although, in the composition of this book, I have continually kept an eye upon kindred dialects and languages, I have nevertheless refrained almost wholly from remarks which touch upon Comparative Grammar. Not a few observations of that character, however, will be found in my "Grammar of the New-Syriac Language" (Leipzig 1868) and my "Mandaean Grammar" (Halle 1876). Here and there, besides, I have tacitly rectified a few things which I had said in those works. The great resemblance of Syriac to Hebrew—and that especially in Syntax—will, I hope, be brought into clearer light than heretofore, by the mere description of the language given in this book. A similar remark may be made with regard to special points of contact in the case of Syriac and Arabic.

I have been obliged to avoid almost entirely any reference to my authorities in the Phonology and the Morphology. I have also refrained from quoting the works of modern scholars. A brief manual cannot well separate between widely-known facts and special stores either of others or of one's own. But yet I do not mean to miss this opportunity of referring to the fact, that I am peculiarly indebted to Prof. G. Hoffmann's essay, contained in ZDMG XXXII, 738 *sqq.*, even as I am farther under deep obligation to this dear friend of mine, for many an epistolary communication and encouragement, with reference to the present work. Prof. Hoffmann also enabled me to make some use, at least for the Syntax, of his edition of the Julianus-Romance (Leyden 1880) before it was given to the public. Unfortunately it was then too late to permit my utilising that story still more thoroughly. I have farther expressly to declare my adherence to the conception of the roots 'w and 'ww, which Prof. August Müller has set forth in ZDMG XXIII, 698 *sqq.*, and which Prof. Stade coincidently follows in his Heb. Gramm., although I am not blind to the difficulties which cling even to that theory.

As I wished to avoid extreme prolixity, I was obliged to seek for some adjustment between the two systems of vowel-marking. Whoever weighs the practical difficulties, and particularly the typographical difficulties, will, I trust, find the plan which I have adopted here, to be fairly suitable, although I cannot myself regard it as entirely satisfactory. In the latter part of the Syntax I have made an attempt to employ the One-point System, occasionally introducing the Two-point System, and applying proper Vowel-signs only where they seemed to be required in order to ensure clearness. That attempt was bound to show a certain amount of arbitrariness and vacillation. The reader may always reflect, that in many cases different ways of marking have prevailed according to place and time, and that very seldom indeed does an old manuscript, which employs the points with any degree of fulness, continue to be perfectly consistent in this matter. As regards the carrying-out of this marking, I must apologise for the circumstance that the points are not of the same size throughout: distance from the place of printing made it difficult to correct this slight inequality.

The division into *paragraphs* aims in nowise at logical consistency: still less is this to be looked for in the process of subdivision which has been applied to not a few of the paragraphs. In every case my sole concern was to break up the subject-matter into comparatively small sections, so as to facilitate the survey and the reference from one passage to another.

I take for granted in those who mean to use this Grammar some acquaintance at least with Hebrew. Whoever desires to learn Syriac from it, without the help of a teacher, will do well to impress upon his memory at first merely the fundamental characteristics of the Orthography, the Pronouns, something of the Flexion of the Nouns, the Paradigm of the Strong Verb, and the most important deviations of the Weak Verbs, — as also to acquire some acquaintance with the attachment of the Pronominal Suffixes. Then let him read easy, vocalised texts, next, extracts from the Bible, as they are to be found, for example, in Rödiger's "Chrestomathia"—a compilation to be highly commended even on other grounds. The learner may at first pass many difficulties

by, but in time he should with increasing care try to find out in the Grammar the explanation of anything which may arrest his attention. If, at a later stage, he goes systematically over the whole of the Grammar, including the Syntax, there will no longer be so much that is strange in appearance to him. And even to a teacher—dealing with beginners in Syriac, or any other Semitic language, who already understand something of Hebrew—an analogous procedure may be recommended. Familiarity with the Nestorian punctuation will be gained most readily from Urmia- [and New York-] editions of the Bible, although these do not give the system in completeness—doubtless for typographical reasons—and, besides, are not free from mistakes.

The Table of Characters, from Euting's master-hand, will suffice to exhibit the development of the Aramaic Character, at least in several of its leading types, from its earliest form up to the oldest Estrangelo, and the farther development of this last, up to the more modern script.

In conclusion I beg once more to tender an emphatic expression of my warmest thanks to the Library-Authorities, as well as to the personal friends, who have been helpful to me in the composition of this book.

Strassburg i. E. 30th Sepr., 1880.

TH. NÖLDEKE.

PREFACE TO THE SECOND EDITION.⁽¹⁾

Although I did not reckon upon the necessity arising during my lifetime for a new edition of the Syriac Grammar, I still have continued to note down in my own copy—following my general practice—many additions and improvements. A good deal of this material, accordingly, I was able to devote to the new edition. Amongst other things, I have compared the citations already given from the Life of Simeon Stylites, with a transcript of the London Codex lent me by Prof. Kleyn of Utrecht, now deceased. It would appear however, that the Vatican text is upon the whole nearer the original, than the one in the British Museum.

I have endeavoured to introduce a considerable number of improvements in points of detail, but I have abstained from radical alterations except in a very few cases. In the Syntax I have added to the number of the examples. The Syriac Bible has been more largely drawn upon than in the former edition, particularly as regards the Gospels, and especially the Synoptic Gospels. These last exhibit almost invariably an exceedingly flowing, idiomatic style of Syriac, which upon the whole reads better than the Semitic Greek of the original. This feature comes into still stronger relief in the more ancient form of the text—as contained in C. (*Curetonianus*) and S. (*Sinaiticus*)—than in our usual text P. (*Peshitā*). The Syriac Old Testament frequently approximates the original Hebrew text too closely; and, precisely because of the intimate relationship of the languages, we sometimes find ourselves at a loss as to whether the verbal reproduction is still in conformity with the true

(¹) [This edition in the original is dedicated to Prof. Guidi].

Syriac idiom, or is really a Hebraism. It should farther be noticed, that the genuine Syriac Canon is of much less compass than that of the Western Churches, and lacks, for instance, the Book of Esther and the Chronicles. The punctuation, therefore, of these last books in the Urmia edition, is of more slender authority than that of the others, which reproduces an ancient and established tradition, although it is not free from mistakes.

Many Syriac words, of which the form is not in keeping with the rules of Aramaic, have been proved now to be loan-words from the Assyrian. I have frequently drawn attention to such strangers. In this matter I follow Jensen's data in Brockelmann's Syriac Lexicon, and partly, direct communications from Jensen himself, as well as Delitzsch's Assyrian Dictionary. In the case of some words however, which are now indeed looked upon as being borrowed from the Assyrian, it is perhaps a matter of doubt whether the supposed borrower may not be the lender, or whether the words concerned may not be part of a common stock.

I have increased the number of references from one paragraph to another, but the order of these paragraphs remains the same. As the figures indicating that order have not been altered, quotations made in accordance with the paragraphs of the old edition are suitable also for the new. The few additional paragraphs which have been introduced, bear severally the number of the one which immediately precedes, a *b* being attached thereto.

The new edition has received much benefit from the discussion of the first by Prof. G. Hoffmann in the "Lit. Centralblatt" of 4th March, 1882,—as well as from other printed and written notices from his hand.

The late Prof. Bensley, as well as Dr. J. O. Knudson and Dr. H. Schulthess farther earned my gratitude by pointing out various inaccuracies, particularly errors of the press. And after all, in preparing the second edition, I came upon a few more blunders, some of them rather serious. If, as I venture to hope, the new form of the book should turn out to be tolerably free from annoying mistakes of the press, this is due very especially—seconded by the dexterity of the compositor—to the

careful first correction of proofs, undertaken by Dr. Chamizer, the director of the printing house of W. Drugulin.

The abbreviations which I have adopted are for the most part clear enough in themselves. Besides those which have already been mentioned as indicating the three Texts of the Gospels, viz. P. C. and S. the following perhaps should be noticed:—

Addai = The Doctrine of Addai, The Apostle (ed. by G. Phillips).

Aphr. = The Homilies of Aphraates (ed. by W. Wright).

Anc. Doc. = Ancient Syriac Documents (collected and edited by W. Cureton, with a preface by W. Wright).

Apost. Apocr. = Apocryphal Acts of the Apostles. Vol. I (ed. by W. Wright).

Barh. = Barhebraeus.

Ephr. = S. Ephraem Syri Opera (Roman edition).

Ephr. Nis. = S. Ephraemi Syri Carmina Nisibena (ed. by G. Bickell).

Isaac = Isaaci Antiocheni Opera (ed. by G. Bickell).

Jac. Ed. = Jacob of Edessa.

Jac. Sar. = Jacob of Sarūg.

John Eph. = The Third Part of the Ecclesiastical History of John, Bishop of Ephesus (ed. by W. Cureton).

Joseph = Histoire complète de Joseph, par St. Ephraem[?] ed. by Pa'ul Bedjan, 2. ed. Paris 1891).

Jos. Styl. = The Chronicle of Joshua, The Stylite (ed. by W. Wright). [wrongly attributed to Joshua.]

Jul. = Julianos der Abtrünnige (ed. by J. G. E. Hoffmann).

Land = Anecdota Syriaca (ed. by J. P. N. Land).

Mart. = Acta Martyrum Orientalium et Occidentalium (ed. by Steph. Ev. Assemanus).

Moes. = Monumenta Syriaca ex Rom. codd. Collecta (ed. by G. Moesinger).

Ov. = S. Ephraemi Syri, Rabulae Episcopi Edesseni, Balaei Aliorumque Opera Selecta (ed. by J. Jos. Overbeck).

B

Sim. = Life of St. Simeon Stylites,—in the 2nd Volume of the *Acta Martyrum* (ed. by Steph. Ev. Assemanus).

Spic. = *Spicilegium Syriacum* (ed. by W. Cureton).

Of Syriac abbreviations note '𐤀𐤍 = ܐܡܝܢ "and the rest" = &c.

Strassburg i. E. August 1898.

TH. NÖLDEKE.

NOTE ON THE ENGLISH EDITION.

I am glad to have the opportunity of expressing here my satisfaction with Dr. Crichton's translation of my book, and my hearty recognition of the great care and ability with which he has performed his task. Special thanks are also due on my part to the translator, for rectifying certain errors which had crept into the original work in the case of several of the citations. I venture to hope that the book, in its new form, will prove useful to a still wider circle of readers.

Strassburg i. E. March 1904.

TH. NÖLDEKE.

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INTRODUCTION.

From the time the Greeks came to have a more intimate acquaintance with Asia, they designated by the name of "Syrians" the people who called themselves "Aramaeans". *Aramaic* or *Syriac*, in the wider sense of the word, is a leading branch of the Semitic speech-stem,—particularly of the Northern Semitic. This language, extending far beyond its original limits, prevailed for more than a thousand years over a very wide region of Western Asia, and farther did duty as a literary language for less cultivated neighbouring populations. It separated into several dialects, of which some have been preserved for us in literary documents, and others only in inscriptions.—It is one of these Aramaic dialects which we purpose to describe in the present work. This particular dialect had its home in Edessa and the neighbouring district of Western Mesopotamia, and stretched perhaps as far as into Northern Syria. Accordingly it is called by the authors who make use of it, the "*Edessan*" or "*Mesopotamian* tongue", but usually it lays claim to the name of *Syriac* pure and simple, as being the chief Syriac dialect. Occasionally indeed it has also been designated *Aramaic*, although, in Christian times, the name "Aramaic" or "Aramaeon" was rather avoided, seeing that it signified much the same thing as "heathen".

Syriac, in the narrower meaning,—that is to say, the dialect of Edessa—, appears to have come somewhat nearer to the Aramaic dialects of the Tigris regions, than to those of Central Syria and Palestine. As far, however, as our imperfect knowledge goes, the dialect stands out quite distinctly from all related ones.

In Edessa this dialect was employed as a literary language, certainly long before the introduction of Christianity. But it attained special importance, from the time the Bible was translated into it (probably in the 2nd century) and Edessa became more and more the capital of purely Aramaic Christianity (in a different fashion from the semi-Greek Antioch). With Christianity the language of Edessa pushed its way even into the kingdom of Persia. By the 4th century, as being then Syriac pure and simple, it serves (and that exclusively) the Aramaean Christians on the Tigris as their literary language. During that period, so far as we know, it was only in Palestine that a local Aramaic dialect was — to a certain extent — made use of by Christians, for literary purposes. The Syriac writings of the heathen of Harrān, the neighbouring city to Edessa,— of which writings, unfortunately, nothing has been preserved for us—, must have exhibited but a trifling difference at the most from those of the Christians.

The language and its orthography already present such a settled appearance in the excellent manuscripts of the 5th century, that we can hardly doubt that scholastic regulation was the main factor in improving the popular tongue into the literary one. The Greek model has been effective here. The influence of Greek is shown directly, not merely in the intrusion of many Greek words, but also in the imitation of the Greek use of words, Greek idiom and Greek construction, penetrating to the most delicate tissues of the language. Numerous translations and imitations (such as the treatise on Fate, composed after Greek patterns by a pupil of Bardesanes, about the beginning of the 3rd century) furthered this process. But we must carefully distinguish between Greek elements which had made good their entry into the language, and such Graecisms as must have been forced upon it by pedantic translators and imitators. Many Hebraisms also found their way into Syriac through the old translations of the Bible, in which Jewish influence operated strongly.

The golden age of Syriac reaches to the 7th century. The Syrians of that day belonged partly to the Roman empire, and partly to the Persian. The cleavage was made more pronounced by the ecclesiastical divisions, occasioned specially by the unhappy Christological controversies.

The Persian Syrians decided mostly for the teaching of the *Nestorians*,—the Roman Syrians for that of the *Monophysites* or *Jacobites*. And when the Academy of Edessa, the intellectual capital, was closed (489) to the former as declared heretics, they founded educational institutions of their own,—of which in particular the one at Nisibis attained to high repute. This separation had as a consequence an abiding severance of tradition, even with respect to the language and the mode of writing it. Assuredly the variety of the common dialects in olden time cannot have been without influence upon the pronunciation of Syriac, in the mouths even of cultivated persons in different localities,—just as in Germany the Upper-Saxon language of polite intercourse assumes a very perceptible colouring, conditioned by the local dialect it meets with, in the case of the inhabitant for instance of Holstein or the Palatinate or Upper Bavaria,—or as in Italy the Tuscan tongue is similarly modified, in the case of the native of Lombardy, Genoa or Naples. Many of these differences, however, rest doubtless upon rules of art laid down by the Schools. So far as we find here a genuine variety in the forms of the language, it is sometimes the Eastern, sometimes the Western tradition, which preserves the original with the greater fidelity. Naturally the more consistent of the two is the Western, which as a whole restores to us the pronunciation of the Edessans, in the remodelled form in which it appeared about the year 600 or 700,—that is, at a time subsequent to the golden age of the language.

The conquest of the Aramaean regions by the Arabs brought the commanding position of Syriac to a sudden close. True, it lived on for sometime longer in Edessa, and Aramaic dialects long maintained themselves in remote districts, as they partly do up to the present day; but Syriac speedily lost its standing as a language of cultivated intercourse extending over a wide region. The very care which was now devoted to the literary determination of the old speech is a token that men clearly perceived it was passing away. It can hardly be doubted that about the year 800 Syriac was already a dead language, although it was frequently spoken by learned men long after that time. The power of tradition, which keeps it up as an ecclesiastical language, and the zealous study

c*

of ancient writings,—had the effect of leading even the later Syriac authors, among whom were several considerable men, to wield their ancestral speech with great skill. Besides, the influence of the actually living tongues—the Aramaic popular dialects and the Arabic—did not attain its prevalence with such a disturbing effect as might have been expected. But on the whole, for more than a thousand years, Syriac—as an ecclesiastical and literary language—has only been prolonging a continually waning existence.

PART FIRST.

ORTHOGRAPHY AND PHONOLOGY.

I. ORTHOGRAPHY.

LETTERS.

§ 1. A. The character most in use in Syriac printing is that of the West-Syrians (Jacobites and Maronites), of which the proper name is *Sertā* (*Sertō*). It has been developed out of the older one, which is called *Estrangelo*, properly *στρογγύλη*. This character also is pretty often employed in printing, particularly in more recent times. The same thing may be said of the Nestorian character, which comes nearer the *Estrangelo* than the *Sertā* does. We accordingly give, in the following Table not only the *Sertā* letters of the alphabet but also the old or *Estrangelo* letters, as well as the Nestorian letters.

B. All Syriac styles of writing are *Cursive*; the most of the letters must be connected right and left within the word,—and thus several small modifications of shape arise. In the case of the *Sertā*, we give all these forms; for the *Estrangelo* and the Nestorian character it may suffice to give the special final forms, in addition to the main forms.⁽¹⁾

The form, which is given here in European character, of the names of the letters, aims at representing the older pronunciation: brackets enclose the diverging pronunciation of the later West-Syrians. Secondary forms, varying both in sound and character, are also met with.

⁽¹⁾ Cf. besides, the Plate of Alphabetical Characters by EUTING, appended to this work.

Usual Syriac Character.				Estrangelo.	Nestorian.	Names.	Sound-Value and Transcription.	Hebrew Equivalents.	Numerical Value.
1. Unconnected— (Detached finals).	2. Connected on right— (United finals).	3. Connected on left.	4. Connected right and left.						
ܐ	ܐ	—	—	ܐ	ܐ	Ālaf (Ōlaf)	Spiritus lenis (')	א	1
ܒ	ܒ	ܒ	ܒ	ܒ	ܒ	Bēth	b; v (β)	ב	2
ܓ	ܓ	ܓ	ܓ	ܓ	ܓ	Gāmal (Gōmal)	g (hard); gh (γ)	ג	3
ܕ	ܕ	ܕ	ܕ	ܕ	ܕ	Dālath or Dāladh (Dōlath or Dōladh)	d; dh (ð)	ד	4
ܗ	ܗ	—	—	ܗ	ܗ	Hē	h	ה	5
ܘ	ܘ	—	—	ܘ	ܘ	Wau	w	ו	6
ܙ	ܙ	—	—	ܙ	ܙ	Zain, Zēn, or Zai	soft s (z)	ז	7
ܠ	ܠ	ܠ	ܠ	ܠ	ܠ	Ĥēth	hard h (ħ)	ח	8
ܬ	ܬ	ܬ	ܬ	ܬ	ܬ	Ṭēth	emphatic t (ṭ)	ט	9
ܝ	ܝ	ܝ	ܝ	ܝ	ܝ	Yōdh (Yūdh)	y	י	10
ܟ	ܟ	ܟ	ܟ	ܟ	ܟ	Kāf (Kōf)	k; kh	כ	20
ܠ	ܠ	ܠ	ܠ	ܠ	ܠ	Lāmadh (Lōmadh)	l	ל	30
ܡ	ܡ	ܡ	ܡ	ܡ	ܡ	Mīm	m	מ	40
ܢ	ܢ	ܢ	ܢ	ܢ	ܢ	Nūn, Nōn	n	נ	50
ܣ	ܣ	ܣ	ܣ	ܣ	ܣ	Semkath	s	ס	60
ܥ	ܥ	ܥ	ܥ	ܥ	ܥ	Ē	peculiar gut- tural (ʿ)	ע	70
ܦ	ܦ	ܦ	ܦ	ܦ	ܦ	Pē	p; f, ph	פ	80
ܨ	ܨ	—	—	ܨ	ܨ	Ṣādhē (Ṣōdhē)	emphatic s (ṣ)	צ	90
ܩ	ܩ	ܩ	ܩ	ܩ	ܩ	Qōf	guttural k (q)	ק	100
ܪ	ܪ	—	—	ܪ	ܪ	Rēsh (Rīsh)	r	ר	200
ܫ	ܫ	ܫ	ܫ	ܫ	ܫ	Shīn	sh	ש	300
ܬ	ܬ	—	—	ܬ	ܬ	Tau	t; th (θ)	ת	400

At the end of a word we can only have a form from the 2nd column or the 1st, and from the one or the other according as the preceding letter has a form connecting to the left (Col. 3) or not. Forms from Col. 4 can only appear in the interior of a word; while initial forms must be taken from Col. 1 or 3.

Rem. The most judicious course for the beginner will be to impress upon his memory only Cols. 1 and 3.

C. 𐌺 with ʃ is generally written 𐌺 (ll), but initial ʃ with 𐌺 thus, 𐌺. For ʃ 𐌺 one sometimes puts 𐌺, and thus draws in this case two words together. In Nestorian script 𐌺 is given for final 𐌺 (ll).

For 𐌺, 𐌺 as single letters or as ciphers, one generally writes 𐌺, 𐌺.

In manuscripts 𐌺 and 𐌺 are often mistaken for each other from their resemblance; so is it with 𐌺 and 𐌺, and also with 𐌺 on the one hand and 𐌺, 𐌺, 𐌺, and 𐌺 on the other. Farther it is frequently difficult to distinguish 𐌺 from a simple 𐌺, and occasionally even 𐌺 from a simple 𐌺. Even in many printed copies 𐌺 and 𐌺 are far too like one another: (1) farther, 𐌺 and 𐌺, and 𐌺 and 𐌺 are not sufficiently discriminated.

§ 2. The *pronunciation* of the letters can of course be determined only approximately. Notice the following: 𐌺 𐌺 𐌺 𐌺 𐌺 have a twofold pronunciation, one hard, answering to our *b g d k p t*, one soft, aspirated or rather sibilated. Soft 𐌺 is nearly the German *w*, or the English and French *v*; soft 𐌺 = *γ* (*gh*) is nearly the Dutch *g* (like the Arabic *غ*); soft 𐌺 = *ð* (*dh*) is the English *th* in *there, other*; soft 𐌺 = *kh*, or the German *ch* in *ach* (not that in *ich*); soft 𐌺 the German, English, and French *f*; soft 𐌺 = *θ* (*th*) is the English *th* in *think, both*. (2) On the changes of the hard and soft pronunciations v. §§ 15, 23 *sqq.*

𐌺 is always the vowel-sounding English *w*, never the German *w*, and accordingly it quiesces easily and completely into a *u*. 𐌺 has also more of a vowel character than the German *j*, being nearly the English *y*.

(1) *Translator's Note:* The same may be said for 𐌺 and 𐌺.

(2) *Translator's Note:* In the transcription followed in this Edition, soft 𐌺 will be represented by *v*, soft 𐌺 by *kh*, soft 𐌺 by *f* or *ph*, and soft 𐌺 by *th*; while soft 𐌺 and 𐌺 will be rendered by *γ* and *ð* respectively.

ج = z is a soft s as in *chosen*, German s in *Rose*, French in *choisir* or French z in *zéro*.

ح = h is quite a foreign sound to us, an h rattled in the throat (Arabic ح). The East-Syrians pronounce it as a very hard Swiss ch (Arabic خ).

ث = t̤ is an emphatic and completely unaspirated modification of t, in which the tip of the tongue is pressed firmly against the palate; ك is a similar modification of k, produced in the back part of the mouth. ث and ك are employed by the Syrians as equivalents for the Greek sounds τ and κ, which at all events were quite unaspirated.

س = s̤ is an emphatic articulation of the sound of s, by no means to be rendered as a German z (= ts).

ع = ʿ is a guttural breathing, again quite foreign to us, which is formed by a peculiar compression of the upper part of the windpipe. It is nearly related to ح, and even to the Spiritus lenis (l). Those who render it by the latter sound will make the least considerable mistakes.

ش = š is the German *sch*, the English *sh*, or the French *ch*.

ذ seems to have been a lingual-dental, not a guttural.

The remaining consonants have nearly the same sound as the corresponding German or English ones.

DISPOSITION OF WORDS.

Disposition
of words.

§ 3. Particles, which consist of only a single letter, i. e. of a consonant with a short vowel, are attached as prefixes to the following word, thus **بملكا** *bémalkā*, “in rege”, not **د ملكا**, **واقتل** *waqṭal*, “and killed”, not **قتل** *o*, &c.

Certain short words, and to some extent even longer ones, which together belong to the same idea, are also frequently written as one, though not invariably. Thus **لا** or **لا** *āf lā* “neither”, “not even”; **بن** or **بن** *bar-nāš*, “son of man”, i. e. “man”; **كل يوم** or **كل يوم** *kul yōm* “every day”; **كل مددم** or **كل مددم** *kul meddem* “quicquid”; **روح القدس**, more commonly **روح القدس** *rūḥ quḏṣā* “spirit of holiness”, “the Holy Ghost”; even **مبارك من** instead of **مبارك من** *māran Ješū mēšīḥā* “our Lord Jesus Christ”, appears. On the fusion

together of two words, of which the one ends in 𐤀, while the other begins with 𐤁 (𐤁), see above § 1 C.

VOWEL EXPRESSION (A) BY VOWEL LETTERS.

§ 4. A. The letters 𐤁 𐤂 𐤃 are frequently made use of by the Syrians to express vowel sounds.

Vowel expression:
(a) By vowel letters.
Actual use.

𐤁 denotes every final *ā* and *ē*, and in certain cases *ē* within the word; that *ā* was pronounced *ō* by the later West-Syrians, and that *ē* in part *ī*. Thus 𐤌 *mā* (*mō*); 𐤌𐤕 *malkā* (*malkō*), 𐤌𐤕𐤕 *mamsē*; 𐤌 *nē* (*nī*); 𐤌𐤕𐤕 *pēran* (*pīran*).

𐤂 denotes every *ī* in the middle and end of a word, also certain cases of *ē* in the middle: 𐤂𐤕 *bīš*; 𐤂𐤕 *bī*; 𐤂𐤕 *dēn*; 𐤂𐤕 *ēn* (*īn*). For *ē* there appears also 𐤂𐤕: 𐤂𐤕 or 𐤂𐤕 *kēn* (§ 46). In an open syllable *ē* is frequently not expressed at all, e. g. 𐤌𐤕𐤕 *meskēnā* (*meskīnā*); in ancient MSS. it is sometimes unindicated even in a closed syllable, e. g. 𐤌𐤕 *hērēn*.

𐤃 in the middle and end of a word denotes any long or short *u* or *o*: 𐤃𐤕 *qūm*; 𐤃𐤕𐤕 *purqānā*; 𐤃𐤕𐤕 *neylōn* (*neylūn*); 𐤃𐤕𐤕𐤕 *teš-bohtā* (*tešbuhtō*); 𐤃𐤕𐤕 *malkū*; 𐤃 *ō*. Only the very common words 𐤃𐤕 *kol*, *kul* “all”, “every”, and 𐤃𐤕𐤕 *mettōl*, *mettūl* “because of” are often in old times, and always in later times, written without *o*, thus 𐤃𐤕, 𐤃𐤕𐤕. The Cod. Sin. frequently leaves out the *o* even in other words, e. g. 𐤃𐤕𐤕 for 𐤃𐤕𐤕𐤕 *luqval*.

𐤃 and 𐤂 farther express the diphthongs *au* and *ai*: 𐤃𐤕 *lau*; 𐤃𐤕𐤕 *baitā*; the diphthongs *īu* and *ēu* are written 𐤃: 𐤃𐤕 *gallū*; 𐤃𐤕𐤕 *neylēu*.

B. A final and originally short *a* in Greek words is expressed by 𐤁: in pronunciation it was doubtless always lengthened. Greek *α* in the middle of a word is also often written 𐤁, e. g. 𐤃𐤕𐤕𐤕 or 𐤃𐤕𐤕𐤕 *dōg-mata* &c. Even the Syriac *a* is sometimes thus expressed, e. g. 𐤃𐤕𐤕 *tallā* for the usual 𐤃𐤕. In the very same way 𐤂 appears pretty often for *ī* in the middle of a word, e. g. 𐤃𐤕𐤕𐤕 (or 𐤃𐤕𐤕𐤕) *episkopā*, *ἐπίσκοπος*; 𐤃𐤕𐤕 (𐤃𐤕𐤕) *χρησις*. In quite isolated examples this happens even in Syriac words, as 𐤃𐤕𐤕 (𐤃𐤕𐤕) *gišrā*; 𐤃𐤕𐤕 (𐤃𐤕𐤕) *šiyrē*.

Greek *ε* and *αι* are in some writings expressed by *αι*, e. g. *λαξίς*. The desire to render Greek vowels with accuracy gave rise to various strange forms of transcription among learned Syrians.

Greek *ο* on the other hand is frequently left entirely unexpressed, e. g. *Βασιλειος*, alongside of *Βασιλει*; alongside of *ἐπίσκοπος*. Thus the placing of the vowel letters in Greek words is far more fluctuating than in native ones.

Apparent
use of *l*.

§ 5. A distinction is to be made between the employment of *l* as a vowel sign and those cases in which it has its place from etymological considerations,—especially from having been formerly an audible *spiritus lenis*: e. g. *מלאך* *malakhā* “angel”, from *מלאך* *bērā* (*būrō*) “a well” from *באר* (Hebrew *באר*); *חלץ* ‘*allin* “enter” (pl. part.), because of the sing. *חלץ* ‘*āl* “enters” (sing. part.) &c.

Vowel ex-
pression:
(b) By other
signs.
Simple
points.

VOWEL EXPRESSION (B) BY OTHER SIGNS.

§ 6. This insufficient representation of vowel sounds was gradually made up for by new signs. At first, in some words which might be pronounced in various ways, a *point over* the letter concerned was employed to signify the fuller, stronger pronunciation, and a *point under* it to denote the finer, weaker vocalisation, or even the absence of vowel sound. Thus there was written (and is written) *חבץ* ‘*evādā* “a work”, set over against *חבץ* ‘*avdā* “a servant”; *מן* *mān* “what?” and *מן* “who?”, *מן* *men* “from”; *קטל* *qātel* “he kills” (part.) and *קטל* “he murdered” (Paël), *קטל* *qētal* “he killed” (Peal); *שנת* *ša(n)tā* “a year”, *שנת* *šenthā* “sleep”; *מלך* *malkā* “king”, *מלך* *melkā* “counsel”; *טוב* *tāvā* “good”; *תבב* *tebbā* “fame”; *הו* *hau* “that” (masc.), *הו* *hū* “he”; *הי* *hāi* “that” (fem.), *הי* *hī* “she”; *הנ* *hānōn* “those”, *הנ* *hennōn* “they” &c. Frequently it is held to be sufficient to indicate by the upper point the vowels *ā*, *a*,—e. g. in *שׁימא* *sēyāmā* “setting”, *אידא* *aidā* “what?” (fem.), *דאחיל* *dahhīl* “timorous”, without giving also to words written with the same consonants the under point proper to them, viz:—*שמא* *sīmā* “set”, *ידא* *idā* “a hand”, *דחיל* *dēhīl* “terrible”. Here too we must note the employment of *ב* almost without exception to signify the suffix of the 3rd pers. fem. sing., e. g. *בא* *bāh* “in her” as set over against *ב* *bēh*

“in him”; **مقتلها** *qetaltāh* “thou hast killed her”; and so also **مقدمه** *qēdāmēh* “before her”; **مقتلها** *neqtēlīh* “he is slaying her” (Impf.), &c.

In the latter case this system has already in part given up the exact, and relatively phonetic significance of the ‘points’. That significance, however, came to be abandoned in many other cases besides, as when, for instance, one began to write **سم** *sām* “he placed”, because it is a Perfect like **مقتل** *qētal*. Other considerations too mixed themselves up with the matter; thus it became the practice to write the 1st pers. sing. perf. with — over the first consonant, e. g. **مقتله** *qetleth* “I killed” (*interfecī*). The points, upper and under,—particularly the former,—are often wrongly placed; thus **ح** is found for **ح** ‘*aved*’ “does”, and **ص** for **ص** *sāleq* “ascends”.

§ 7. Farther, a second or third point was often added to distinguish more exactly between verbal forms in particular; for example, there was written **ح** *‘evdeth*, **ح** or (East-Syrian) **ح** *‘evdath* “she did”; **من** *manū* “who is?” compared with **من** *mānau* “what is?”; **خ** *bērē* “creatus” as distinguished from **خ** *bērā* “creavit” and **خ** *bārē* “creat”, &c. This complicated system, often fluctuating according to districts and schools, and seldom faithfully attended to by copyists, still maintained a footing in many forms, even alongside of the employment of a more exact indication of the vowels.

§ 8. Out of this punctuation then, there was formed, with the Nestorians first of all, a complete system of Vowel-Signs. To be sure it never attained to perfect consistency and universal acceptance: even the appellations of the vowels fluctuate a good deal. The system is used in Nestorian impressions, on the authority of good manuscripts, after the following scheme:—

- *ä Pēthāhā*, e. g. **ب** *bā*.
- *ā Zēqāfā* (or according to Nestorian pronunciation, *Zēqāpā*): **ا** *bā*.
- *ē, ĩ Rēvāšā arrīkhā* or *Zēlāmā pēšiqā*: **ي** *bē*.
- *ē Rēvāšā karyā* or *Zēlāmā qašyā*: **ي** *bē*.
- *ĭ Hēvāšā*: **ب** *bī*.
- *u, ū ‘Ešāšā allīšā*: **و** *bu*.
- *o, ō ‘Ešāšā rēwīhā*: **و** *bo*.

Combina-
tion of
points.

System
of vowel-
marking
by points.

§ 11. *Rem.* No one of these systems carries out a distinction between long and short vowels. The designation of vowels by the Syrian Grammarians as “long” or “short” rests upon a misunderstanding of Greek terms and has nothing to do with the natural quantity. Thus the first and certainly short *e* in *neylē* is directly designated as “long *Rēvōšō*”, and the second and long *e* as “short”. The original *o* is for the Jacobites a “short *Ēšōšō*”; for the Nestorians on the other hand it is “broad”, while *u* is for the former “long”, for the latter “compressed”; and in neither case is the quantity of the vowel considered, but merely the quality.

Marking
length of
vowels.

§ 12. No established sign has been formed to denote the want of any vowel (*Sh^eva quiescens*), nor yet the absence of a full vowel (*Sh^eva mobile*). Here and there the sign — (§ 6) or — (§ 17) serves this purpose.

Marking
absence
of vowel.

§ 13. A. Examples: *Nestorian*: *ܫܘܬ ܠܡܠܠܐ* *šūth lēmille* *Examples:*
ḏémalkā ḏilhōn. *Greek*: *ܫܘܬ ܠܡܠܠܐ* *šūth lēmelē ḏémalkō* *use of vowel-*
ḏilhūn. *Mixed*: *ܫܘܬ ܠܡܠܠܐ* *šūth lēmelle ḏémalkō* *el signs.*
ḏilhūn. The blending might be contrived in many other ways besides, for instance, *ܫܘܬ ܠܡܠܠܐ* &c.

B. From practical considerations, we employ in this work the Greek vowel-signs almost always, using however,—in conformity with the practice of the East-Syrians, and in general of the West-Syrians also,—the sign — for that vowel which is pronounced *ē* by the East-Syrians, and *ī* by the West-Syrians, and in most cases discriminating *o* (original *o*, West-Syrian *u*) from *o* = *o* (original *u*).

C. Syriac manuscripts are commonly content with the indication of the vowels given in § 6: only occasionally do they give exact vowel signs. But Nestorian manuscripts, in particular, are often fully vocalised. Many Nestorian manuscripts of the Scriptures produce quite a bewildering impression by the large number of points of various kinds employed in them (cf. § 14 *sqq.*).

OTHER READING-SIGNS.

§ 14. Very ancient is the point which never fails in genuine Syriac manuscripts,—that which distinguishes *ī* from *ī*.

Diacritic
point in
ī and ī.

Rukkākhā
and
Qusṣāyā.

§ 15. The *soft pronunciation* (*Rukkākhā*) of the letters ܐ ܝ ܡ ܢ ܣ ܥ ܦ ܩ ܪ ܫ ܬ ܕ ܠ (§ 2) can be expressed by a point placed under them, the *hard pronunciation* (*Qusṣāyā*) by one placed over them, e. g. ܢܝܫܬܐ *nēsavt* “thou didst take”, ܢܝܫܬܐ *nesbeth* “I took” &c. (For farther examples v. in particular § 23 *et sqq.*). In the case of ܐ the hard sound is commonly indicated by a point set within the letter, something like ܐ̣; and by ܐ̤ is represented the sound of the Greek π (§ 25), which diverges from this, being completely unaspirated⁽¹⁾ and peculiarly foreign to a Semite. Others set down ܐ̣ = *f*, ܐ̤ = *p*, and ܐ̥ = *π*. We shall however denote the Syriac hard *p* also by ܐ̤.

This system, of which certain variations appear (such as ܐ̤, with two points, instead of ܐ̤) is only carried out in very careful writing. In Nestorian manuscripts, however, particularly those of later origin, and in Nestorian printed matter, the system is largely employed. At the same time these points are usually left out, when they would interfere with the vowel points, e. g. ܕܝܬܐ, not ܕܝܬܐ̤; ܡܬܝܬܐ, not ܡܬܝܬܐ̤.

Plural
points.

§ 16. A. From the oldest times, and regularly, *plural forms*, of substantives in the first place, have been *distinguished by two superscribed points* —, called *Sēyāmē*⁽²⁾: thus ܡܠܟܐ, ܡܠܟܐ̤̤ *malke*, *malkāthā* “kings, queens” are distinguished from the singulars:—ܡܠܟܐ, ܡܠܟܐ̤̤ *malkā*, *malkeṯhā*. And so also ܡܠܟܐܝܐ *malkau* “his kings” &c., although in such a case there was no possibility of mistaking the word for a singular.

B. Substantive plurals in ܐ commonly receive the sign —, but not those of the predicative adjective, thus, ܐܡܡܝܢ *ammīn* “cubits”, but ܐܡܝܢ *šarrīrīn* “(are) true”.

True collective nouns, which have no special plural, must take —, e. g. ܐܢܐ *ānā* “a flock”, but we have ܐܒܪܐ *baqrā* “herd (of cattle)”, because a plural ܐܒܪܐ̤̤ *baqrē* “herds” appears.

(1) Answering to the representation of *τ* by ܐ̤ (not by ܐ̤) and of *κ* by ܐ̤ (not by ܐ̤).

(2) The Hebrew appellation in vogue,—*Ribbūi*, is naturally unknown to the Syrians. It was borrowed by a European scholar from the Hebrew Grammarians, and means “plural”.

The feminine plural-forms of the finite verb and of the predicative adjective take —, *e. g.* **كُتِبْنَ** “they (fem.) wrote”, **يَكْتُبْنَ** “they (fem.) write” (Impf.), **يَحْسَبْنَ** “are good (f.)”. Only, these points are generally wanting, when the 3rd pl. fem. in the perfect is written like the 3rd sing. masc. (§ 50 B).

With the numerals there is a good deal of fluctuation. The rule that only feminine numbers of the second decade,—because they end in the plural in *ē*,—are to be supplied with —, is seldom strictly followed. Numerals with *ī* generally take —; farther, all which end in **ي**,—in particular **اِثْنَيْنِ**, **اِثْنَيْتَيْنِ** “two”. The plural sign is the rule in numerals which have a possessive suffix (§ 149).

C. Generally speaking, a tolerable uniformity is found,—and that in old manuscripts,—only in cases under A; in cases under B, these manuscripts often omit the sign —, where it should stand, and employ it instead in other cases, but without consistency, *e. g.* in the masc. of the finite verb, as **اُعْثِفُوا** “they (masc.) found”; **يُسَقِّفُونِ** “that they (masc.) may be sanctified”.⁽¹⁾

D. The position of the points — was not thoroughly determined: most frequently they were permitted to rest upon the third or fourth letter from the end of the word. Much depends here on the fancy of the writer; the position most favoured is over those letters which do not rise high above the line. With the point of the letter *ī* the plural sign generally blends into *ī*, *e. g.* **لُيُودٍ** “lords”; **حَقِيقَةٍ** “true”; still there are found also **تَقَرَّبَ** “revered”, **خَمْسِينَ** “twenty”, **قُهْنٍ** “villages”, and many others.

§ 17. Here and there a line over the letter is found as a sign of the want of a vowel, *e. g.* **فِيلِي** *pēley* “were divided”, as contrasted with **وَجِي** “distributed”; **لَحْمٍ** *lahm* “my bread”. Oftener this — stands as a sign that a consonant is to be omitted in the pronunciation, *e. g.* **مَدِينَتَا** *mēdītā* “town”, **بِثْ** *bath* “daughter”, **وَأَ** *wā* “was”. The West-

Upper and
under line.

⁽¹⁾ The sign — is even set improperly over words, which are singular, but look like plural, *e. g.* over **لَيْلٍ** “night” (sing. abs. st.) and over Greek words in **ل—** *γ* like **ΠΕΛΑΓΙ**.

Syrians employ in this case partly —, partly — especially in more recent times; and this use of the *linea occultans* is followed in the most of our impressions. But commonly in MSS. such a sign is altogether wanting.⁽¹⁾

In contrast with the use of the upper line —, the under line — is made use of, especially with the Nestorians, to denote a fuller vocalisation, that is to say when a vowel is inserted in order to avoid harshness, *e. g.* **ܝܥܡܕܐ** = **ܝܥܡܕܐ** for **ܝܥܡܕܐ** “wisdom” (§ 52 C) &c. So also **ܝܥܠܚܝ** = **ܝܥܠܚܝ** for **ܝܥܠܚܝ** they ask (§ 34).

INTERPUNCTUATION AND ACCENTS.

Interpunct-
uation.

§ 18. The oldest *interpunctuation*, which is frequently retained even in later times, consists of a single strongly marked point . after larger or smaller divisions of the sentence, for which, in the case of large paragraphs, a stronger sign ✕, or the like, appears. But even in very ancient manuscripts a system of *interpunctuation* is found, of a more or less formed character. Later, alongside of the chief point **ܥܡܡܐ** (ܥܡܡܐ), the main distinction made is between “the under point” **ܥܡܡܐ** (ܥܡܡܐ), “the upper point” **ܥܡܡܐ** (ܥܡܡܐ), and “the equal points” **ܥܡܡܐ** (ܥܡܡܐ),—to indicate different clauses of the sentence of greater or less importance. To some extent other signs also are used for this purpose. The tests of the usage are not clear, and the practice is very fluctuating, at least on the part of copyists.

Accents.

§ 19. In order to signify with accuracy, whether,—in the recitation of the sacred text in worship,—the individual words of a sentence should be associated with more or with less connection,—and also what relative tone befits each word,—a complicated system of “Accents” was employed in Syriac as well as in Hebrew. This system however appears only in manuscripts of the Bible, and in a grammatical point of view it is of very slender importance. In isolated cases, signs taken from this

(¹) Sometimes the under line is found in still wider employment as a sign of the want of a vowel, in Western MSS., *e. g.* **ܝܥܡܐ** *hēnīnō* “who has obtained favour”, as contrasted with **ܝܥܡܐ** “rancid”.

system are found also in other uses: thus, for instance, we may meet with an upper point lending emphasis to the word in a summons, a command, an interrogation. Such a point is not distinguishable in all cases, so far as appearance goes, from the points treated of in § 6 sq.

II. PHONOLOGY.

1. CONSONANTS.

GENERAL STATEMENT.

§ 20. *Every word and every syllable commences with a consonant.* Beginning
of the syl-
lable. That no word can begin with a vowel sound is expressed clearly in Semitic writing by ܐ [preceding such sound], e. g. ܐܬܗܐ *āthē*, or rather *'āthē* “comes”; ܐܘܪܗܐ *'urhā* “a way”; ܐܕܐ *'dā* “hand”, &c. In cases like ܐܕܐ *'dā* “knew”, the word is spoken as if it stood ܐܕܐ *'dā*, and so it is even written at times (§ 40 C).

No Syriac word begins originally with a double consonant. Yet such a consonant seems to have been produced by the falling away of a very short vowel in ܥܬܐ, ܥܬܐ *štā, štān* (as well as ܥܬܐ, ܥܬܐ) “six”, “sixty” (in East-Syriac also, ܥܬܐ “the sixth”; cf. the forms for *sixteen* § 148 B); in the later pronunciation still oftener, and even in other cases, as perhaps in ܥܬܐ *ksē* from *kēsē* “covered”.

§ 21. The West-Syrians appear to have lost long ago the original Doubling. *doubling of a consonant*; the East-Syrians seem generally to have retained it: the former, for example, pronounce ܥܡܐ “people”, ܥܡܐ *'amō*, the latter ܥܡܐ *'ammā*. Nearly every consonant then is to be held as doubled, which is preceded by a short vowel and followed by any vowel, thus ܡܪܕܐ “murdered”, ܢܥܥܐ “takes” are pronounced *qattel, nessav*.

The absence of doubling may be relied on only when a softened consonant continues soft, e. g. ܐܬܐ *'ethā* “came”, not *'eththā*, for this softening, or assibilation, is inadmissible in a doubled letter; while on the contrary the hard sound in such a consonant after a vowel is a sure

token of doubling, *e. g.* نَظَرَ *nappiq* “gone forth”. How far the gutturals ʾ and ʿ underwent a real doubling is a matter of question; but the treatment of the vocalisation for the most part is the same as if such doubling had occurred (cf. Hebr. נָזַר, נָזַר). The case is similar with ʔ, which also the East-Syrians at a pretty early date had already ceased to double, but for which they occasionally at least turned a foregoing *a* into *ā*.

In many cases the doubling has entered in a secondary way, as in ٱللَّهُ *allāhā* “God”, ٱدَّبَّ *eddabbah* “I sacrifice”.

B. The doubling at all events very early fell away, when merely a *sh^eva* followed the doubled consonant, *e. g.* in ٱشَاءَ *“desire”*, properly *reggēthā*, then *regthā*, and even very early through assimilation (§ 22) *rekthā*; so ٱبْزَأَ *bezzēthā* “booty”, *bezhā*, *besthā*. Thus ٱبْصَغَا *“it is touched”*, properly *methgaššēšā*, was early pronounced like *methgaššā* or even *methgašā*.

C. A very ancient dissolving of the doubling in the case of *r*, with compensation in lengthening the vowel, appears to occur in ٱرْأَى *gērā* “arrow” from *garrā*; ٱرَّيَ *hērē* (*hērīn* &c.) “free”, from *harrē*; ٱرَّيَا *bēryāthā* “streets” from *barryāthā*. Thus perhaps also ٱرَّيَ &c. “with” from *šadd*.

D. Consonants written double were originally separated by a vowel, though very short, *e. g.* ٱرَّيَا *φάρμακα samāmē*, later *sammē*; ٱرَّيَا *“waves” galālē*, later *gallē*; ٱرَّيَا *“wormwood” gedādē*, later *geddē*. By a false analogy even ٱرَّيَا *φάρμακα sammānē* is accordingly often written instead of ٱرَّيَا, and in fact ٱرَّيَا for the singular instead of ٱرَّيَا *sammā*; and similarly in like cases. An actual exception to that rule is furnished only by cases like ٱرَّيَا or ٱرَّيَا *ettēšim* “was set”; ٱرَّيَا or ٱرَّيَا *ettēʾir* “was awakened” &c. (§§ 36. 177 B).

In Greek words letters are sometimes written double, even when such doubling does not occur in the original, *e. g.* ٱرَّيَا Φίλιππος often instead of ٱرَّيَا or ٱرَّيَا.

Assimila-
tion.

§ 22. When two consonants came together in the living speech, and still more in the somewhat artificial recitation of the Bible in religious service, the first consonant was frequently modified by the second, so that a *media* before a *tenuis* was turned into a *tenuis*, a *tenuis* before

a *media* into a *media*, and so forth. **ل** was pronounced like **ه** (e. g. **لَهْزَانٌ** “vehemently angry” like **هَهْزَانٌ**), for **ر** is a *media* and **ه** a *tenuis* like **ل** (in spite of the assibilation); **د** like **ه** (e. g. **دِرْجَا** “conquers” like **هَهْجَا**; **دِرْجَانَا** “of Zacharias” like **هَهْجَانَا**); *vice versa* **ه** like **ر** (e. g. **هَنْبَا** “disgrace” like **رَنْبَا**). Farther **ج** was given like **م** (e. g. **جَمْعَانٌ** “greedy” like **مَمْعَانٌ**), and even **م**, with suppression of the emphasis before the unemphatic **ل**, like **ف** (e. g. **فَجَمْعَانٌ** “sorrowful” like **جَمْعَانٌ**). The East-Syrians went much farther in this process, for they prescribed e. g. **حَصْبَانٌ** even for **حَصْبَانٌ** “to break”; **بَلَنْبَقٌ** for **بَلَنْبَقٌ** “they burn”; and they gave to **ا** immediately before **د**, **ه**, **ر**, the sound of the French *j*, *ge* (Pers. *ژ*), e. g. in **شَمْعَانٌ** “an account”. This subject might be treated at great length. Notice that such assimilations take place even when the consonants affected were originally separated by a *shēva* (ê).—The written language exhibits only a few traces of these changes.⁽¹⁾

Rem. A very ancient reversed assimilation consists in **ه** always becoming **م** in Aramaic roots⁽²⁾ at the beginning of the word, as the emphatic **ه** corresponds more accurately to **د** than does **ل**. Similar equalisations in all roots might farther be pointed out.

RUKKĀKHĀ AND QUŠŠĀYĀ.

Rukkākḥā
and
Quššāyā.
R. and Q. in
individual
words.

§ 23. A. The rules for *Rukkākḥā*, i. e. the soft (assibilated, hissing, or aspirated) pronunciation and for *Quššāyā*, i. e. the hard (or unaspirated) pronunciation, originally affect all the letters **د ه ر ل** [*Be-ghadhkephath*] in equal measure. But the East-Syrians for a very long time have nearly always given **د** a hard sound; only in the end of a syllable have they sometimes given it a soft pronunciation.⁽³⁾ The

⁽¹⁾ The proper name כּוּבִי (Num. 25, 15) is written in CERIANI's Pesh. **ܟܘܒܝ**, where *sb* has the sound of *zb*. In Aphr. 111, 6, and Ephr. Nis. 71 v. 65 (in one Codex) it still stands **ܟܘܒܝ**.

⁽²⁾ **ܟܝܬܐ** “stone” would form an exception, but this word is probably of foreign origin.

⁽³⁾ And in that case, apparently, they always make it quiesce into *u*. Even the best Nestorian MSS. are, from these circumstances, of almost no value for an

In the interior of words R., when it comes after an earlier *sh^eva mobile* unpreceded by two consonants without a full vowel or by a double consonant, is now kept up only here and there, and that particularly in the verb: cf. even cases like **בָּלְדָן** *nēldān* (*nīldōn*) “they bring forth children”, from *nēlīdān*. For the substantive,—cf. cases like **مَلَكِي**, contrasted with the Hebr. **מַלְכִּי** from *malākhai* (but v. § 93) and **مَلِكِي**, contrasted with **מַלְכִּי**.

[illegible]

(¹) Contrary to the Hebrew כְּתָבִים, &c. A few exceptions, like **وَصِي** 1 Cor. 9, 13, are cited.

(²) According to the best traditions.

like **أَضْعَبُ**, **أَمْعَبُ** (to which **أَضْعَبُ**, **أَمْعَبُ** also belong). So **أَضْعَبُ** “anger”, and the like. With *u* and *o* we have **أَمْعَبُ**, **أَمْعَبُ**, **أَمْعَبُ**, &c., overagainst **أَمْعَبُ**, **أَمْعَبُ**. Individual peculiarities are very complicated here, and the tradition occasionally varies. On the whole Q. is preferred after *r*, *l*, and *š*, and R. after *‘*, *m* &c., in the **ل** of the termination **لُ** [*i. e.* **ل** in that feminine termination, is generally sounded *hard* after *r*, *l*, and *š*, and *soft*, or with assibilation, after *‘* and *m*]. The analogy of words of similar form or meaning has exercised great influence here. Something will be said on this head afterwards in treating of the parts of speech.

F. The quite peculiar Q. of **أَمْعَبُ**, **أَمْعَبُ** (along with **أَمْعَبُ**, **أَمْعَبُ**) “six”, “sixty” points to the loss of a *shēva* in remote times [v. D].

G. Like **أَضْعَبُ** “anger” we also have **أَضْعَبُ**, **أَضْعَبُ** “my, their anger”; here farther, analogy in this way breaks through the old law, that Q. must stand immediately after a consonant [v. C]. Thus **أَضْعَبُ**, **أَضْعَبُ** “my, their gold”, following **أَضْعَبُ** “gold” (from *dahāvā*), and many others. Thus the **ل** of the 3. sing. fem. in the Perf. (at least according to the usual pronunciation) remains always soft: **أَضْعَبُ** “she has killed him”, **أَضْعَبُ** “she has killed me” (as against **أَضْعَبُ** “I have killed him”, &c.). On the other hand the **ل** of the 2. pers. in the Perf. is kept hard in all circumstances, thus **أَضْعَبُ** “thou hast killed” (and **أَضْعَبُ** “thou”), as well as **أَضْعَبُ** “thou hast revealed”, **أَضْعَبُ** “thou (f.) hast revealed”; **أَضْعَبُ**, **أَضْعَبُ** “Ye (m. and f.) have revealed” &c.

In other respects too we find remarkable deviations from the fundamental rules, *e. g.* in **أَضْعَبُ** (§ 149) “they four (f.)” or “the four of them”, where **أَضْعَبُ** might have been expected. Although the fundamental rules are still clear, they became practically ineffective even at an early stage; and thus it came about that entirely similar cases often received dissimilar treatment. Besides, fluctuations of all kinds in the dialects and in the school-tradition, manifest themselves in the matter of R. and Q.⁽¹⁾

⁽¹⁾ Even the best MSS. are not entirely free from error in their use of these points.—And in one or two cases, a distinction, founded upon R. and Q., has been established between words consisting of the same letters,—just through arbitrary pre-

H. Original doubling in the termination preserves Q. in **بُذ** (like **بُذَا**) “great”, **عُود** “a pit”, **نَد** (from **نَبْذَا**) “side”, **مَوْد** “place”; so too **أَت** at = att from *ant* “thou”; so also **لَب** *leb* “my heart” (like *lebbā*), **غَد** *gad* “my good fortune” (like *gaddā*) and the like. On the other hand we have **سِت** “six” (its doubling early disappeared), **سِتْج** “side” (also **سِتْج** “my side”) and verbal forms like **مَد** “lowered”, **فَد** “longed for” (and also in the plural **فَدُو** &c.).

I. Secondary doubling, which causes Q., we find regularly in the 1st sing. Impf. when the first radical has a vowel, as in **أَتَم** “I tread”, **أَتَمِب** “I tell lies”, **أَتَمِبِر** “I bless thee”, **أَتَمِبِرْ** “I hunt”, &c. Farther in the Aphel in some verbs middle **و**: **أَفِيع** “made ready”, **أَفِيعَا** “measured”, as contrasted with **أَبَا** “gave back”, &c. (§ 177 D).

J. Words, which are otherwise like-sounding, are often distinguished through R. and Q., as **أَتَمِب** “thou hast revealed”, and **أَتَمِبَا** “I have revealed”; **مَعْبَا** *qeshthā* from *qeshshethā* (f. of Hebr. שָׁפ) “stubble”, and **مَعْبَا** (מִשְׁפָּ) “a bow”, &c.

§ 24. R. appears in the beginning of a word, when this word is closely associated with a preceding one which ends in a vowel, thus **أَتَمِبَا**, John 16, 8; **أَتَمِبَا**, John 16, 16; **أَتَمِبَا**, John 10, 38 (Bernstein) &c. The slightest pause, however, interrupts the softening. Similarly, two closely-associated words, of which the first ends in the same consonant as that with which the second begins, or a consonant like it, are so pronounced together that a doubling appears, which is indicated by the Q. of both of them: **مَعْبَا مَعْبَا** *massabbappē* (instead of **مَعْبَا مَعْبَا**) “playing the hypocrite”; **مَعْبَا مَعْبَا** “hypocrite”; **مَعْبَا مَعْبَا** “ink-bottle”. R. and Q. in closely associated words.

§ 25. According to the prescriptions of the Schools, Greek words are not to be subjected to the rules for softening and hardening. Thus **أَتَمِبَا** *dēparšōpā* (πρόσωπον); **مَعْبَا مَعْبَا** “from Philippos”, &c. (where **ف** is Greek words.

scription on the part of the Schools. Thus against all rules, they would have us say **أَتَمِبَا** “I dye”, but **أَتَمِبَا** “I dip into”; farther **أَتَمِبَا** “shut”, but **أَتَمِبَا** “hold”, although these words are identical. The distinction, besides, between **مَعْبَا** “resurrection” and **مَعْبَا** “share” was hardly known to the living speech. In addition to these examples there is a medley of cases resting upon the caprice of the Schools.

An ʕ or ʔ falls away before the ʕ of a suffix in cases like ܐܒܒܝܬܐ *abbītā* (or *abbittā*?; West-Syr. doubtless *abitō*) “thick (f.)”; ܐܒܒܝܬܐ *abbītā* “simple (f.)”; ܐܒܒܝܬܐ *abbītā* “ye despised”; ܐܒܒܝܬܐ *abbītā* “thou didst curse”; ܐܒܒܝܬܐ *abbītā* “gavest him power”; ܐܒܒܝܬܐ *abbītā* “Church”; ܐܒܒܝܬܐ *abbītā* “net”; ܐܒܒܝܬܐ *abbītā* “work”; ܐܒܒܝܬܐ *abbītā* “ye (f.) perished”; ܐܒܒܝܬܐ *abbītā* “I commanded you”; ܐܒܒܝܬܐ *abbītā* “didst”, and many others. In just the same way a pair of ʕ’s coalesce, in words like ܐܒܒܝܬܐ *abbītā* *avhet* for *avhetht* “madest ashamed”; ܐܒܒܝܬܐ *abbītā* “madest us ashamed” &c. The marking with R. and Q. varies; in effect, in all these cases only hard ʕ remains. For ܐܒܒܝܬܐ *hēdattā* “nova”, one writes ܐܒܒܝܬܐ straight away, and ܐܒܒܝܬܐ “bride” for ܐܒܒܝܬܐ.

Radical ʔ falls away before ʕ in ܐܒܒܝܬܐ, ܐܒܒܝܬܐ, ܐܒܒܝܬܐ: pronounce *hathā* &c., “*novus*” &c.

C. A final ʕ has early dropped off in the absolute state of Feminines: *ā* coming from *ath*, *ū* from *ūth*, *ī* from *īth*, e. g. ܐܒܒܝܬܐ “*bona*”; ܐܒܒܝܬܐ “*bonitas*”; ܐܒܒܝܬܐ “confession”; in their construct state the ʕ remains: ܐܒܒܝܬܐ, ܐܒܒܝܬܐ, ܐܒܒܝܬܐ; and so also in the singular case of ܐܒܒܝܬܐ “a certain (f.)”, and in many adverbs (§ 155).

D. Unusual is the assimilation found in ܐܒܒܝܬܐ “wing” from *gedpā*, as also the falling out in ܐܒܒܝܬܐ “this” from *hādēnā*, and in other pronouns (§§ 67 *Rem.* 1; 68 *Rem.* 2).

LABIALS.

§ 27. ܐܒܐ and ܐܒܐ are sometimes interchangeable. Thus ܐܒܐ Labials. frequently occurs for ܐܒܐ “pitch”; and occasionally on the other hand e. g. ܐܒܐ is found for ܐܒܐ “happy”, and ܐܒܐ for ܐܒܐ “Friday”. The East-Syrians have, from remote times, pronounced ܐܐ quite like *o* (*w*, *u*); *av* accordingly becomes *au*, and *uv*, *ū*, e. g. ܐܒܐ *šūhā*. They also pronounce ܐܐ like *o*, in cases where they leave it unusually soft and do not turn it into *p* (§ 23 A). Generally this transition is found in ܐܒܐ “*magni*”, ܐܒܐ “*magnates*”; ܐܒܐ “made great”, for ܐܒܐ, ܐܒܐ, ܐܒܐ, ܐܒܐ (§ 146). Compare ܐܒܐ “an ant” from ܐܒܐ (§ 31).

Liquids.

LIQUIDS.

- n. § 28. *N*, as first radical, is almost always assimilated to the consonant immediately following it: **أُفِم** “brought out”, from *anpeq*; **يُفَم** “goes out”, from *nenpoq*; **يُنَم** “brings down”, from *manḥeth*; **يُنَو** “plantest”, from *tenšov*, &c. Exception is made when **ه** follows: **يُنَه** “roars”; **يُسَه** “grows clear”; **يُسِه** “lights”, &c. (yet **يُتَر** “thrusts” from *nenhaz*), and in other very rare cases (§ 173 A).

As second radical, *n* is assimilated in some nouns: **جُفَا** “necklace”; **جُنَا** “oppression”; **إِفَا** “face”; **جُنَا** “side”; **إِفْنَا** “occasion”; **جُنْنَا** “foundation”, from *‘enqā* &c.,—as against **جُفَا** “congregation”; **جُنْنَا** “tail”, which originally must have had a short vowel after the *n*, &c. The *n* that falls away is still written in **جُنْب** “side”, and **إِنْنَا** (pronounce *attā* § 26) “woman”, construct state **إِنْنَا**; so in **إِنْنَا**, f. **إِنْنَا** “thou”, pl. **إِنْنَا**, f. **إِنْنَا**.

Farther, *n* loses its sound in many cases before **إِ** of the feminine ending: **جُفْنَا** *géfettā* from *géfentā* “vine”; **جُفْنَا** “cheese”; **جُفْنَا** “brick”; **جُفْنَا** “a field-measure”; **جُفْنَا**, **جُفْنَا** (¹) “fig”; and with *n* still written, in **جُفْنَا** “town”; **جُفْنَا** “ship”; **جُفْنَا** “a time”; **جُفْنَا** “year”; and in **جُفْنَا** “incense”, the *n* of which is still pronounced by others.

In **جُفْنَا** *gabbārā* “hero”, the nasal which serves as compensation for the doubling has been stroked out later.

On the dropping off of the *n* in the Imperative v. § 171 C, and in certain substantives, § 105.

- l. § 29. *L* falls away when next to another *l*, in **مُفْنَا** *mamlā* “speech”, written also in fact **مُفْنَا**; and in **مُفْنَا** *matlā* “covering”. Thus most Syrians say **مُفْنَا** *qovlā* “countenance” (others *govelā*).

It farther falls away in many forms which come from **مُفْنَا** “to go” (v. § 183), as also in forms from **مُفْنَا** (v. same section).

- r. § 30. *R* falls out in **جُنْنَا** “daughter”, construct state—(but not in the emphatic state **جُنْنَا**).

(¹) Thus, with hard *l* according to the best tradition. Probably the sing. of **مُفْنَا** “corals” was pronounced as **مُفْنَا** (Talmudic כִּסְיָא).

§ 31. We have unusual abbreviations in several nouns which are formed from the doubling of a short root ending in *r*, *l*, *n*, *m*: thus **ܥܥܝܬܐ**, **ܥܥܝܬܐ** “chain”, from *šelšaltā* (cf. **ܥܥܥܬܐ** “tape-worms”); **ܥܥܝܬܐ** “wheel”; **ܥܥܝܬܐ** “throat” from *gargartā*; **ܥܥܝܬܐ**, **ܥܥܝܬܐ** “plough” from *qenqenā*; **ܥܥܥܬܐ**⁽¹⁾ “an ant”, probably from **ܥܥܥܬܐ**, and one or two others.

Unusual Abbreviations with Liquids.

§ 31^b. *n* beginning a word becomes *l* in several foreign words, like **ܥܥܥܬܐ**, along with **ܥܥܥܬܐ**, from *νοῦμμος*, *nummus*; **ܥܥܥܬܐ** with **ܥܥܥܬܐ**, from the Persian *namat* “carpet”.

n becoming *l* in foreign words.

GUTTURALS.

Gutturals.

§ 32. **ܐ** for the most part loses in Syriac its consonantal sound. As an initial sound it falls away along with its vowel in many words to which it belongs: **ܐܢܬܐ** or **ܢܬܐ**, **ܐܢܬܐ**, **ܐܢܬܐ** “man”, “men”, &c.; **ܐܢܬܐ** or **ܢܬܐ**, &c. “another”; **ܐܢܬܐ** or **ܢܬܐ** “last”, **ܐܢܬܐ** “his last”, &c.; **ܐܢܬܐ** “related”; **ܐܢܬܐ** or **ܢܬܐ** in certain cases for **ܐܢܬܐ** “I”. Even in writing, this **ܐ** is without exception wanting in **ܐܢܬܐ** “end”; **ܐܢܬܐ**, **ܐܢܬܐ** “one” (m. and f.); **ܐܢܬܐ** “sister”; **ܐܢܬܐ** “pocket” (bag), and “bearing beam” (rafter) (v. **ܐܢܬܐ**); **ܐܢܬܐ**, &c. “come”; **ܐܢܬܐ**, &c. “go”; **ܐܢܬܐ**, **ܐܢܬܐ** “goose”, from **ܐܢܬܐ**; **ܐܢܬܐ** (properly “there”) = **ܐܢܬܐ**.

Falling away of initial **ܐ**.

§ 33. A. As a medial, **ܐ** disappears completely according to the usual pronunciation, when it immediately follows a consonant or a mere *sheva*; and the vowel of the **ܐ** is transferred to the preceding consonant. Thus (a) **ܐܢܬܐ** *matev* “makes good” for *maṭev*; **ܐܢܬܐ** “demands” for *neš'al*; **ܐܢܬܐ** “hater”; **ܐܢܬܐ** “unclean” f. (constr. st.) &c. (b) **ܐܢܬܐ** “was good” *tev* for *tēev*; **ܐܢܬܐ** *šālā* “demanded” (part.); **ܐܢܬܐ** “beautiful”; **ܐܢܬܐ** “beautiful” (pl.); **ܐܢܬܐ** “blaming”, &c. So too after prefixes: **ܐܢܬܐ** “of the father”, from **ܐܢܬܐ** + **ܐܢܬܐ**; **ܐܢܬܐ** “to the artificer” *lummānā*; **ܐܢܬܐ** “and ate”; **ܐܢܬܐ** “in what? (f.)” &c. In writing, such an **ܐ** is always left out in **ܐܢܬܐ** “bad”, from **ܐܢܬܐ**, in **ܐܢܬܐ**, **ܐܢܬܐ** “teaches”, “teachest”, &c. for **ܐܢܬܐ**, &c.; farther, generally in the compound **ܐܢܬܐ** for **ܐܢܬܐ** “although”.

Treatment of medial **ܐ**.

(1) This vocalisation with *au* is much better supported than that with *u* (**ܥܥܥܬܐ**).

Although this falling away of the *l* is very ancient, yet the East-Syrians frequently retain it as a consonant in such cases: thus *e. g.* they prefer to punctuate *ܠܝܥܠܐ*, *ܠܠܐ*, without pushing forward the vowel to the preceding consonant, as if it should still be read *neš'al*, *bē'āthā*; but all this without consistency.

B. Between two vowels *l* receives with many Syrians (always?) the pronunciation *y*, *e. g.* *ܠܝܝܐ* *ōyar* “air” (West-Syr.). This pronunciation, which occasionally finds expression even in writing, *e. g.* *ܠܝܝܐ* for *ܠܝܐ* “defiled” (§ 172 A B), has however not been general.

In the end of a syllable *l* always loses its consonantal value: *ܠܠܐܝܬܐ* “I demanded”, is in sound the same as *ܠܠܐܝܬܐ*; *ܠܠܐܝܬܐ* “eats” = *ܠܠܐܝܬܐ*; *ܠܠܐܝܬܐ* “are growing old” = *ܠܠܐܝܬܐ*, &c. Etymology alone can decide here, as in many other cases, whether *l* is a mere vowel-letter or an original guttural (Arabic *Hemza*). Such an *l* is now no longer written in cases like *ܠܠܐܝܬܐ* from *saggv* (cf. *ܠܠܐܝܬܐ*, *ܠܠܐܝܬܐ*, &c.) “much”. On the changes of vowels at the disappearance of such an *l* v. § 53.

Auxiliary
vowel
of the *l*.

§ 34. An *l*, which in the beginning of the syllable ought to receive a vocal *sh'va*,—according to the analogy of other consonants,—retains a full vowel instead; but in the middle of a word it gives up this vowel to the foregoing consonant (by § 33 A) and loses its own consonantal value. The vowel is $\bar{\text{a}}$ or $\bar{\text{e}}$, and the latter even in many cases where it was originally *a*. Thus *ܠܠܐܝܬܐ* “spoke”, compared with *ܠܠܐܝܬܐ* “killed” 3. s. (originally *amar*, *qatal*); *ܠܠܐܝܬܐ* “spoken”, compared with *ܠܠܐܝܬܐ* “killed” (from *qatīl*); *ܠܠܐܝܬܐ* “eat”, like *ܠܠܐܝܬܐ* “kill”,—*ܠܠܐܝܬܐ* “is being eaten” (like *ܠܠܐܝܬܐ* “is being killed”); *ܠܠܐܝܬܐ* “angel” = *ܠܠܐܝܬܐ*; *ܠܠܐܝܬܐ* “afflicted” *machevē* (East-Syrian *ܠܠܐܝܬܐ*) &c. The Nestorians occasionally write in these cases — (§ 17) *e. g.* *ܠܠܐܝܬܐ*, which is even improperly used for regular vowels, as in *ܠܠܐܝܬܐ* = *ܠܠܐܝܬܐ* (§ 45) “her foundations”. An *o* (perhaps lengthened?) has been thus maintained in *ܠܠܐܝܬܐ* (Plural of *ܠܠܐܝܬܐ* “manger”) from *ōrawāthā*. Such an *l* with a *sh'va* disappears without leaving a trace in *ܠܠܐܝܬܐ*, *ܠܠܐܝܬܐ* “their multitude” from *ܠܠܐܝܬܐ* for *soyā*.

Ortho-
graphic
Note on *l*.

§ 35. Seeing that a radical *l* frequently thus falls away in pronunciation, it is often left out also in writing, and that even in the oldest

manuscripts, *e. g.* **معملا** for **مأجلا** “food”; **نعم** for **نأف** “eats”; **ه** for **هأ** “face”. On the other hand **ل**, even when a manifestly superfluous letter, is yet placed in words where it should not have appeared at all,—as in **مصلح** for **مصح** “to take”; **الحلم** for **أحكم** “ye enter”; **لأط** for **لأطأ** “report”; **ملصع** for **فصع** “stand” (pl.); **لأول** for **لأولأ** “delay”; **لأول**, **لأول**, and even **لأولأ** for **لأولأ** or (West-S.) **لأولأ** “pity”, &c.; or it stands in the wrong place, like **لأصل** for **لأصلأ** “uncleanness”; **لأول** for **لأولأ** “question”; **لأول** for **لأولأ** “demanded” (part.) &c.; or it is doubled instead of being written once, as in **لأول** for **لأولأ** “comforts”, and the like. The superfluous **ل** is a good deal in favour in certain causative forms, particularly in short ones, *e. g.* **لأول** = **لأولأ** “gives life”; **لأول** “injures”.

§ 36. In certain cases a vowel-less **ل**, followed by an **ل**, blends with **ل** becoming **ل**, that letter into a hard **ل** doubled and generally written **ل** (pointed **ل**, **ل**, **ل**, **ل**, which all express the same sound, § 26): in older days it was often signified by a single **ل**. Thus, regularly, in the reflexive of Aphel **لأولأ**, **لأولأ**, for **لأولأ**; **لأولأ** “was established” (**لأولأ**) v. § 177 D &c. Thus, besides, in **لأولأ** “was held” (**لأولأ**) for **لأولأ**, and occasionally in similar forms (§ 174 C). A single **ل** is almost always written for **ل**, if another **ل** precedes by way of prefix, *e. g.* **لأولأ**, **لأولأ**, instead of **لأولأ**, **لأولأ**.

§ 37. Even before the orthography was elaborated, a **د** followed by another **د** in the same root became **ل** (**لأول** “rib”, from **لأول**; **لأولأ** “doubled”, from **لأولأ**, and many others)⁽¹⁾: In like manner, with the West-Syrians, a **د** coming immediately before **ل** becomes **ل** and is treated like it in every respect. Thus **لأولأ** “remembered”,—pronounce **لأولأ**, from **لأولأ**; **لأولأ** “recollection”,—pronounce **لأولأ**; **لأولأ** *methehed* for **لأولأ**, &c. This change, which becomes noticeable even in the fourth century, and is occasionally indicated also in writing (**لأولأ**, **لأولأ** for **لأولأ**, **لأولأ** “to be in heat”), has however remained unknown to the East-Syrians.

§ 38. **ل**, which as an initial letter had, even in ancient times, often **ل**.

(¹) Cf. **لأول** “mentha” [‘mint’] from **لأول**.

passed into *l* (e. g. in *ܠܝܢܝܐ* secondary form of *ܠܝܢܝܐ* “they”, and in the Aphel *ܠܡܬܝܠ* from *haqtel*, &c.), falls away in pronunciation in many forms of the suffix of the 3rd sing. masc., e. g. *ܡܠܟܐܝܬܐ* *malkau* from *malkauhī*, “his kings”; *ܠܡܬܝܠܐ* “built it” (m.); *ܡܠܟܐܝܬܐ* “kills him”. The personal pronoun—*ܐܝܐ* “he” or *ܐܝܐ* “she”—loses the *ܐ*, when it is enclitic, e. g. *ܡܠܟܐܝܬܐ* *qētalū*; *ܡܠܟܐܝܬܐ* or *ܡܠܟܐܝܬܐ* *lēhū*; *ܡܠܟܐܝܬܐ* *mānāi* from *mānā hī*; *ܡܠܟܐܝܬܐ* from *mānā hū*. In fact *ܡܠܟܐܝܬܐ*, *ܡܠܟܐܝܬܐ*, *ܡܠܟܐܝܬܐ* are often written for *ܡܠܟܐܝܬܐ*, *ܡܠܟܐܝܬܐ*, *ܡܠܟܐܝܬܐ*. So always *ܡܠܟܐܝܬܐ* “not”, from *ܡܠܟܐܝܬܐ* *ll*. From *ܡܠܟܐܝܬܐ*, *ܡܠܟܐܝܬܐ* come *ܡܠܟܐܝܬܐ*, *ܡܠܟܐܝܬܐ*: but *ܡܠܟܐܝܬܐ* *ܡܠܟܐܝܬܐ* is occasionally written even yet, though we do not so often meet with *ܡܠܟܐܝܬܐ* *ܡܠܟܐܝܬܐ*.

The *ܐ* of *ܡܠܟܐܝܬܐ* “*fruit*”, falls away when employed as an enclitic: *ܡܠܟܐܝܬܐ* *ܡܠܟܐܝܬܐ*, *ܡܠܟܐܝܬܐ* *ܡܠܟܐܝܬܐ* (§ 299), &c.

The *ܐ* of the very common verb *ܡܠܟܐܝܬܐ* “to give” falls away in the Perfect in all cases where it had a vowel; thus *ܡܠܟܐܝܬܐ*, *ܡܠܟܐܝܬܐ*, *ܡܠܟܐܝܬܐ*, *ܡܠܟܐܝܬܐ*, &c. The East-Syrians suppress the *ܐ* even in cases like *ܡܠܟܐܝܬܐ*, &c., and similarly in *ܡܠܟܐܝܬܐ*, *ܡܠܟܐܝܬܐ*, &c.

For *ܡܠܟܐܝܬܐ* “Judah”, *ܡܠܟܐܝܬܐ* “a Jew”, &c. (from *ܡܠܟܐܝܬܐ*, *ܡܠܟܐܝܬܐ*, &c.) one may say also *ܡܠܟܐܝܬܐ*, *ܡܠܟܐܝܬܐ* *Yūdā*, *Yūdāyā*. *ܡܠܟܐܝܬܐ* &c. are written even without *ܐ*.

Greek *rh*.

§ 39. In Greek words *ܐܝܐ* is often written to express the aspirated *ρ*, e. g. *ܡܠܟܐܝܬܐ* *Páμῃ*, *ܡܠܟܐܝܬܐ*, *ܡܠܟܐܝܬܐ* (along with *ܡܠܟܐܝܬܐ*, *ܡܠܟܐܝܬܐ* and other forms of transcription) *παρρησία*, &c. This *ܐ* has no consonantal value, and only in mistake is it treated occasionally as a true consonant.

Vowel-Letters *ܐ* & *ܐ*.
Usual changes.

THE VOWEL-LETTERS *ܐ* AND *ܐ*.

§ 40. A. *W* beginning a root becomes *y* in Syriac, as in Hebrew, when it is not protected by certain prefixes. Root WLD thus yields *ܡܠܟܐܝܬܐ* “child”; *ܡܠܟܐܝܬܐ* “she bare”; but *ܡܠܟܐܝܬܐ* “he begat”; *ܡܠܟܐܝܬܐ* “birth”, &c. The initial *w* is however kept in *ܡܠܟܐܝܬܐ*, *ܡܠܟܐܝܬܐ* “and”; *ܡܠܟܐܝܬܐ* “it is becoming” (and so *ܡܠܟܐܝܬܐ* f.; *ܡܠܟܐܝܬܐ* “decently” &c.); *ܡܠܟܐܝܬܐ* “an appointment” (and thus *ܡܠܟܐܝܬܐ* “to appoint”, *ܡܠܟܐܝܬܐ* “to agree upon”); *ܡܠܟܐܝܬܐ* “vein”; add the interjection *ܡܠܟܐܝܬܐ* “woe!”, whence *ܡܠܟܐܝܬܐ* “the woe”; so too *ܡܠܟܐܝܬܐ* “bee-eater”, and *ܡܠܟܐܝܬܐ* “a kind of partridge”, which two words evidently are meant to re-

produce the natural calls of these birds. Other words beginning with **o** like **ܐܕܐ** “rose” are foreign or uncertain.

B. **o** and **u** have both of them too much of the nature of vowels to be able to stand as true consonants in the end of a syllable; they always form in that case simple vowels or diphthongs, thus: **ܐܘܪܐܝܐ** “promise” (with **ܐܘܪܐܝܐ** *šaudi* “promised”) *šūdāyā*, not *šuvdāyā*, for it was frequently even written with just one **o**⁽¹⁾; **ܐܘܪܐܝܐ** *lau* “not”, not *lav* (from *lā-ū*, *lāhū* § 38); **ܐܘܪܐܝܐ** (East-Syrian **ܐܘܪܐܝܐ**) “called” *qêrau*; **ܐܘܪܐܝܐ** “revealed” (3 pl.) *gallū* (not *galliv*)⁽²⁾; **ܐܘܪܐܝܐ** “house” *baitā*; **ܐܘܪܐܝܐ** “rise” *qāimīn*; **ܐܘܪܐܝܐ** “Edessena” *Orhāitā*, &c.

C. **u** without a full vowel always becomes *ī* in the beginning of the syllable. In the beginning of a word **u** is often written for it; thus **ܐܘܪܐܝܐ**, **ܐܘܪܐܝܐ** *ūhev* “sat”, from **ܐܘܪܐܝܐ**; **ܐܘܪܐܝܐ**, **ܐܘܪܐܝܐ** *ūdā* “knew”, from **ܐܘܪܐܝܐ**; **ܐܘܪܐܝܐ** “knowledge”; **ܐܘܪܐܝܐ**, **ܐܘܪܐܝܐ** “month” (emphatic state **ܐܘܪܐܝܐ**); farther, **ܐܘܪܐܝܐ** or **ܐܘܪܐܝܐ**, **ܐܘܪܐܝܐ** or **ܐܘܪܐܝܐ** &c. In later times the **u** is not so often written in such cases as it was in earlier days. But still the **u** is always found in **ܐܘܪܐܝܐ** “honour”, **ܐܘܪܐܝܐ** “hand”, **ܐܘܪܐܝܐ** “day”, and thus in **ܐܘܪܐܝܐ**, **ܐܘܪܐܝܐ** &c. On **ܐܘܪܐܝܐ** along with **ܐܘܪܐܝܐ**, and **ܐܘܪܐܝܐ** instead of **ܐܘܪܐܝܐ** v. § 38.

So too, within the word, **ܐܘܪܐܝܐ** “is given”, from **ܐܘܪܐܝܐ**; **ܐܘܪܐܝܐ** “their breast”, from **ܐܘܪܐܝܐ** (**ܐܘܪܐܝܐ**); **ܐܘܪܐܝܐ** “cap”, from **ܐܘܪܐܝܐ**; **ܐܘܪܐܝܐ** “their commotion”, from **ܐܘܪܐܝܐ**, &c.

In a closed syllable *ye* or *yi* becomes *ī* in **ܐܘܪܐܝܐ** “exists”, and in the foreign names **ܐܘܪܐܝܐ** or **ܐܘܪܐܝܐ** “Israel”; **ܐܘܪܐܝܐ** “Ismael” (both with orthographic variants); **ܐܘܪܐܝܐ** (for **ܐܘܪܐܝܐ**); and **ܐܘܪܐܝܐ**. Quite exceptionally, other forms are found, v. § 175 A, *Rem.*

For **ܐܘܪܐܝܐ** “Jesus” the Nestorians say **ܐܘܪܐܝܐ** *Īšō*.

(1) *Vice versâ*,—because **ܐܐ** was pronounced like **ܐܐ**, the words pronounced *šukōnō*, *šudōlō* were in later times written **ܐܐܐܐܐ**, **ܐܐܐܐܐ**, where the doubled **ܐ** had no etymological foundation, since these words in their fundamental form are *šukkānā*, *šuddālā*, and belong to *šakken* “presented”, and *šaddel* “enticed”.

(2) The barbarous custom of pronouncing **u** in the end of a syllable like a German *w* or indeed an *f*, instead of giving it a vowel sound (e. g. **ܐܘܪܐܝܐ** *aβiu*, **ܐܘܪܐܝܐ** *mēlākhāu*), should be given up in Hebrew too.

D. In the middle of the word, *ya* becomes *i* in the adverbial ending *āth*, from and along with *āyath* (§ 155 A). ܐ, which appears as an initial letter without a full vowel only in ܐ “and” (A *supra*), is sometimes treated within a word just like ܐ. Thus from remote times there appear as alternative forms ܐܝܘܬܐ *haiwēthā* and ܐܝܬܐ *hayūthā* “animal”; ܐܝܬܐ and ܐܝܬܐ “joy” (§§ 40 D; 101; 145 F)⁽¹⁾: forms with *ū* in these cases have become more usual; while other forms,—for instance, ܐܠܐܝܬܐ along with ܐܠܐܝܬܐ (ܠܐܝܬܐ) “weariness”, ܐܝܬܐ (East-Syrian) along with ܐܝܬܐ “that they may have room”—occur only in isolated cases.

E. A ܐ after *ā*, and before another vowel, is pronounced by the East-Syrians like ܐ, thus ܐܝܬܐ “lives”, ܐܝܬܐ “at last”, like *hāē*, *hērāath*, &c.⁽²⁾ (thus the converse of § 33 B). Perhaps old modes of writing, like ܐܝܬܐ for ܐܝܬܐ “spiritual” (pl.), are founded upon this. If the vowel succeeding ܐ, after *a* or *ā*, is *e* or *i*, then the difference between the highly vocal *y* and ܐ is hardly perceptible. Whence come the interchangeable forms ܐܝܬܐ and ܐܝܬܐ “dead”; ܐܝܬܐ “remaining” and ܐܝܬܐ (§ 118); ܐܝܬܐ and ܐܝܬܐ “give me to drink” (§ 196) &c.: Thus old MSS. have ܐܝܬܐ for ܐܝܬܐ “truly” (§ 155 A).

F. In the same way *awu* and *a'u* are scarcely distinguishable by the ear. Accordingly we find, for example, ܐܝܬܐ or even ܐܝܬܐ for ܐܝܬܐ “they threw” (§ 176 E), ܐܝܬܐ or ܐܝܬܐ for ܐܝܬܐ “they struck him” (§ 192), &c. Similarly, ܐܝܬܐ as well as ܐܝܬܐ “matter”.

G. ܐ serves in rare cases as a mark of a vowel and a consonant at one and the same time; e. g. in ܐܝܬܐ *nēvīyā* “prophet” (in which the conclusion must have a sound differing very little indeed from that in ܐܝܬܐ “come”, &c.); ܐܝܬܐ *šyūthā* “form”; and in the before-mentioned ܐܝܬܐ *ašqāyīn*. Similarly ܐܝܬܐ for ܐܝܬܐ *quryāyīn* “rustici” (to avoid the triple ܐ).

H. The Greek *α*, *ω*, &c. are sometimes treated as monosyllables, sometimes as dissyllables, for instance: ܐܝܬܐ *īdīōrēs*; ܐܝܬܐ *ξενία*,

(1) With the old poets these words are sometimes dissyllabic, sometimes trisyllabic. The Nestorians prefer the dissyllabic pronunciation of ܐܝܬܐ at least.

(2) Accordingly they like to put a small ܐ over such a ܐ.

ܡܪܩܝܘܢ *Marqūn*, together with ܡܪܩܝܢ; ܕܝܐܬܗܩܝܢ *diathēqin* (along with ܕܝܐܬܗܩܝܢ); ܡܪܩܝܢ *marqūn* (and ܡܪܩܝܢ) &c.

§ 41. In Semitic inflection *ā* appears instead of a theoretical *aya*, ^{• and ܐ as representing the 2nd and 3rd radical.} or *awa*, *e.g.* *qām(a)* “stood”, like *qaṭal(a)* “killed”; *galāt* (Syriac *gēlāth*) “she revealed”, like *qaṭalat*: *ī* instead of *awī*, *e.g.* *qīm* “stood (part.)” for *qawīm*, &c.

But in these cases the question turns very little indeed upon actual sound-transitions. Of quite predominant importance here, are those ancient analogical modes of formation, which mount up to a time long before the separation of the several individual Semitic tongues.

2. VOWELS.

2. Vowels.

LONG AND SHORT VOWELS IN OPEN AND CLOSED SYLLABLES.

§ 42. Long vowels in open syllables remain unshortened. Syriac ^{Long vowels.} however has closed syllables with long vowels, even in the middle of the word, *e.g.* ܡܨܥܕܐ “ye stood” (2. m. pl.), ܐܡܨܥܕܐ “ye raised”, and later formations like ܕܒܪܝܬܐ (first from *bērīkhēthā*) “*benedicta*”, ܒܝܬܐ “sit” (part.), ܐܝܬܐ “I awoke him”, &c. The East-Syrians have a marked inclination to shorten long vowels in closed syllables, and accordingly they often write straight away ܡܨܥܒܐ “eternities”, for ܡܨܥܕܐ, &c., and so too in the final syllables of ܠܐܬܐ for ܠܐܬܐ “she came”, (ܠܐܬܐ), &c. On the other hand they incline to lengthen short vowels in an open syllable, if these are exceptionally retained, and thus, *e.g.*, regularly write ܐܬܬܐ “she threw it (m.)” for ܐܬܬܐ.

Rem.—As they have ceased to notice that the [•], which they perhaps write in ܡܨܥܐ but pronounce short, is a long vowel, they set down now and then [•] for short *a*, *e.g.* ܡܨܥܐ for ܡܨܥܐ “they teach” (part.).

§ 43. A. Short vowels in closed syllables remain; but in open ^{Short vowels.} syllables short vowels have, in Aramaic, at a very early stage passed mostly into *sh^eva mobile*. This occurrence is precisely what has given the language its characteristic stamp. Thus, for instance, ܡܩܬܐ *qēṭal* from *qaṭal* “killed”; ܕܐܗܐ from *dahav* (cf. ܕܐܗܐ) “gold”; ܡܡܠܝܚܝܢ from *mamlīkhīn*

“are kings” (sing. **ܡܠܟܝܢ**), &c. Then in Syriac even the *sh'va mobile* has often quite disappeared, as we are able in part to establish, even for very early times, through the relations of Rukkākḥā and Quššāyā (§ 23 D): compare also the treatment of originally doubled consonants (§ 21 B).

B. A sharpened syllable does not count for an open one, even when the double-consonant is itself simplified (§ 21 A, B). Thus the short vowel remains, with resulting hardness, in **ܪܒܒܝܢ** (*rabbī*, West-Syrian *rabī*) “brought up”; **ܪܒܒܝܬܐ** “interest”; **ܡܫܡܝܢ** (*māḥḥem*) “heats”; **ܡܩܬܠܐ** (*quṭṭālā*) “murder”; and so even **ܥܝܠܐ** “asked”; **ܥܬܝܠܐ** “question” (for theoretical *šaʾel*, *šuʾālā*). Here and there the falling away of the doubling in the pronunciation is to be made up for by lengthening the vowel.

C. But still in certain cases a short vowel holds its ground even in an open syllable: thus with **ܐ** as the initial letter of a syllable (§ 34), e. g. **ܡܠܐܝܟܐ** for **ܡܠܬܐܝܟܐ** “angel”; in the secondary forms **ܡܩܡܐ**, **ܡܩܡܝܢ** for **ܡܩܡܐ**, **ܡܩܡܝܢ** “stands”, “sets” (§ 177 C); in many later forms like **ܡܩܬܠܐ**, **ܡܩܬܠܝܢ** (§ 158 D); and in the forms of the Imperative with Object-suffixes like **ܬܥܝܠܝܢ** “lead me” (§ 190), &c. So also is it in forms like **ܬܪܝܠܐ** “she revealed it” (§ 152), a recent formation from **ܬܪܝܠܐ** + **ܬܪܝܠܐ**. The Nestorians (always?) lengthen the *a* in such cases (§ 42).

D. Where there had been two open syllables with short vowels, one of these had of course to remain; thus **ܕܐܝܠܐ** from *dahavā* “gold”; **ܕܐܝܠܐ** from *dakharā* “a male”; **ܡܠܬܐ** from *qatalath* “she killed”, &c.

E. So too, when the prefixes **ܕ** **ܠ** **ܐ** **ܐ** come before a vowel-less consonant, their vowel remains as an *a*⁽¹⁾, thus **ܕܡܠܝܚܐ** from **ܡܠܝܚ** + **ܕ** “in a king”; **ܕܡܠܝܚܐ** “to a man”; **ܡܠܝܚܐ** “who killed”; **ܡܠܝܚܐ** “and took”. With the words mentioned in § 51, which may assume an **ܐ** as their commencement, the prefix **ܕ** is given as **ܕܐ**, and so with the other prefixes, thus **ܕܡܠܝܚܐ** “in the written bond”; **ܕܡܠܝܚܐ** “to the six”, &c.

Thus too, *a* appears in the corresponding case, when several such prefixes come together at the beginning of a word: **ܕܡܠܝܚܐ** “et regis”,

(¹) With **ܐ** and **ܠ**, *a* is the original vowel; perhaps **ܕ** has just been adapted thereto by analogy, though originally it appears to have been *bi*; and certainly analogy explains the treatment of **ܐ**, which is shortened from *dī*.

from $\text{ܡܚܠܐ} + ? + \text{ܐ}$; ܡܚܠܐ “and to him that is involved in murder”, from $\text{ܡܠܐ} + \text{ܕ} + ? + \text{ܐ} + \text{ܐ}$; ܡܠܐ from $\text{ܡܠܐ} + ? + \text{ܕ} + \text{ܐ}$, &c. (but of course ܡܚܠܐ , ܡܠܐ , &c.).

If the second consonant of such a word is an ܠ , then the prefix usually takes the vowel: ܡܠܐ “and a hundred” *wamā* from *wam’ā* = $\text{ܡܠܐ} + \text{ܐ}$; ܡܠܐ “who wearied” *dalī* from *dalī*; ܡܠܐ “and put on thy shoes” *wasan* from *was’an*, &c. And yet, along with these are also found, through ignoring the ܠ , forms like ܡܠܐ “and demanded” *wēšel* = *wē* + *šel* (along with ܡܠܐ); thus, in particular, we most frequently have ܡܠܐ , ܡܠܐ , ܡܠܐ , and other forms from ܡܠܐ “to heal”.

When two such prefixes stand before initial ܠ , the ܠ is generally neglected, *e.g.* ܡܠܐ “and in whom or what?”, from $\text{ܡܠܐ} + \text{ܕ} + \text{ܐ}$; ܡܠܐ “and to thy mother”; ܡܠܐ “to him who remembered us”; ܡܠܐ “et Deo”, &c.—More rarely with ܠ : ܡܠܐ “to him who neglected”, from $\text{ܡܠܐ} + ? + \text{ܕ}$; ܡܠܐ “he who is on the way”, &c. The same fluctuation is found with ܠ , ܡܠܐ , from *ye*: ܡܠܐ “who or what is in hand”; ܡܠܐ , with ܡܠܐ , ܡܠܐ (East-Syrian § 40 C); ܡܠܐ , &c.

Rem. The old poets express themselves in all these cases either with or without the *a* according to the requirement of the verse.

An ܠ , originating according to § 40 C, yields with such a prefix the forms ܡܠܐ , ܡܠܐ , &c., *e.g.* ܡܠܐ or ܡܠܐ “and knew”, from ܡܠܐ , ܡܠܐ (= ܡܠܐ) + ܐ .

Rem. The Nestorians oddly give the vowel *a* to the prefixes before ܡܠܐ , ܡܠܐ , &c., “Judah, Jew”, thus ܡܠܐ , ܡܠܐ , &c.

SOME OF THE MOST IMPORTANT VOWEL-CHANGES.

§ 44. The \bar{a} is retained with the East-Syrians, but has become \bar{o} with the West-Syrians. The former also set down ܐ for the most part to represent the Greek α , particularly in an open syllable,—for which the West-Syrians prefer to keep ܐ .

Before *n* the transition from \bar{a} to \bar{o} is partly found even earlier; thus in the sporadically occurring ܡܠܐ , ܡܠܐ , ܡܠܐ , &c., for ܡܠܐ “there”, ܡܠܐ “eight”, ܡܠܐ “spices”, ܡܠܐ “menstruans”; in

Some of the most important vowel-changes. \bar{a} .

او = ا “also”⁽¹⁾; still more usual are **پهه** “temptation” (from **پهه** though somewhat different in signification [“test or trial” 2 Cor. 2. 9]); **هه** as well as **هه** “revelation”; **هه** “vegetables” &c. (§ 74).

- a. § 45. *a* has frequently become *e*, e. g. **هه** “she killed”, from *qaṭalath* (cf. **هه** “he killed him”); **هه** “flesh”, from *basarā*, &c. Here and there the vocalisation fluctuates between *a* and *e*: the East-Syrians especially give preference, upon occasion, to the former; e. g. in **هه** *alas* for **هه** “afflicted” (§ 174 A); **هه** for **هه** “foundation”; **هه** for **هه** “cavern”; **هه** for **هه** “course, run”; and in several others that have a guttural for the middle letter.

A š, immediately followed by another consonant, sometimes occasions *e* instead of *a*: **هه** instead of *aškah*, *maškah* “find” (§ 164); **هه** “texture”, contrasted with **هه** “course”; **هه** “feast” (but **هه** the same) overagainst **هه** “chastisement”; **هه** “bed”, **هه** “service”, contrasted with **هه** “covering”, **هه** “petition” (but **هه** “narration”)⁽²⁾: notice farther **هه**, **هه**, **هه** (§ 51). Similarly *s* in **هه** “behind”, from **هه** + **هه**, where according to other analogies *ba* was to be expected.

- ē. § 46. Within the word an *ē* has sometimes been produced through the quiescing of a consonantal *l*, as in **هه** “well”; **هه** or **هه** “head”; **هه** “says” (§ 53): and sometimes it has been produced in other ways, as in **هه** “stone”, **هه**, **هه**, or **هه**, “right, just” (§ 98 C). In an open syllable *ē* is, without regard for etymology, expressed freely by *l*, or even not expressed at all (and in the same way the Greek *αι* and *ε* are dealt with: thus even **هه** *qērsā* = *καίρος*), while in a closed syllable **هه** (or even **هه**) is set down by preference: In later times **هه** is more prevalent; e. g. the old form **هه**, becomes later **هه** *nēfēšā* “refreshment, recovery”; and **هه** *λιμένα* “harbour” takes later the form **هه**, &c.

(1) **هه** “Persians” is probably an intentional defacement of the other and still more usual form **هه**: The hostile nation was denoted by a word which means “pudenda”.

(2) **هه** “a pledge” is a borrowed word from the Assyrian, and accordingly does not belong to this class.

This \bar{e} became to a large extent \bar{i} with the West-Syrians: They said **ܢܡܪ** *nīmar* “says”, **ܗܪܝܢܐ** *hērīnō* “*alius*”, **ܪܝܫܐ** *rīšō*, **ܟܝܫܐ** *kīfō*, **ܕܡܝܐ** *kīm*, &c. Yet they keep the \bar{e} in **ܬܝܥܝܠ** “eats”, **ܬܝܥܡܝܠܐ** “food”, **ܬܝܥܝܠܐ** “arrow”, &c.; and there are found still in isolated cases **ܬܝܥܝܠܐ** as well as **ܬܝܥܡܝܠܐ** as well as **ܬܝܥܡܝܠܐ** (Inf.) “to swear”, **ܬܝܥܝܠܐ** as well as **ܬܝܥܝܠܐ** “are lost” (2. m. pl.), &c. (§§ 174 A, 175 B). **ܝ**, **ܐ**—or the defective form of writing \bar{i} ,—are (even apart from etymology) in these cases almost invariably certain marks of an original \bar{e} . The style of writing of the East-Syrians separates \bar{e} with tolerable consistency from \bar{i} (¹).

In the end of a word the West-Syrian transition from \bar{e} to \bar{i} , except in **ܝܠ** (= Hebr. **יָל**) appears only in Greek words in η , e. g. **ܝܝܠܩܐ** or even **ܝܝܠܩܐ** *διαθήκη* for **ܝܠܩܐ** of the East-Syrians. Otherwise \bar{e} remains here: **ܝܠܩܐ** “reveals”, **ܝܠܩܐ** “kings”, &c.

§ 47. The short \bar{e} seems to have been \check{e} in the West, from ancient times; in the East it was pronounced sometimes as \check{e} , sometimes as \check{i} . This difference has no grammatical significance.

A short \check{e} may often be lengthened in the concluding syllable through the (original) tone: thus **ܝܠܩܐ** “terrifies”, **ܝܠܩܐ** “I killed” (in which cases the second vowel is written by the East-Syrians with \bar{e}) should perhaps be pronounced *dāhēl*, *qetlēth*: It is the same perhaps with the monosyllabic **ܝܠܩܐ** (ضج) “suddenly” and **ܝܠܩܐ** “six”, for which **ܝܠܩܐ** and **ܝܠܩܐ** are found in very old MSS. Yet this is not certain; and still less certain is it whether such a lengthening was generally practised. But beyond all doubt **ܝܠܩܐ** “my son” (§ 146) has a long \bar{e} .

§ 48. The \bar{o} ($\bar{ō}$) with the West-Syrians at an early date coincided \bar{o} , \bar{u} with \bar{o} (**ܐܝܐ**, \bar{u}). It has been retained only in the interjections **ܐܝܐ** and **ܐܝܐ** “oi” (for which others say **ܐܝܐ**). Thus we have otherwise **ܐܝܐ** *qōtūlō* for **ܐܝܐ** *qātōlā* “murder”; **ܐܝܐ** *šēlūthō* for **ܐܝܐ** *šēlōthā* “prayer”, &c. Moreover such an East-Syrian \bar{o} appears not seldom to be only the result of toning down an original \bar{u} , especially in the neighbourhood

(¹) Now-a-days the East-Syrians pronounce \bar{e} ,—both in cases where it corresponds to the \bar{e} and in those where it corresponds to the \bar{e} of the West-Syrians,—for the most part very like \bar{i} , and yet in another way than the pointed **ܝ**.

of a guttural or an *r*, *e. g.* **ܬܥܦܐ** (§ 40 C), **ܪܥܦܐ** “small”, **ܫܥܦܐ** “hole”, **ܡܥܦܚܐ** “report”, **ܥܦܪܐ** “rock”, and many others: so too in the neighbourhood of an *n*, *e. g.* **ܬܐܢܐ** “oven”, **ܬܥܢܐ** “tent”. In many cases **ܥ** may denote an *o* originally short, but lengthened by the tone; so perhaps in **ܡܥܬܐ** “kills”, **ܡܥܒܐ** “sanctuary” (§ 103), &c. Still, there is as little certainty about this as about the similar case in § 47.

The East-Syrians in particular distinguish also a short **ܥ** (*o*) from a short **ܥ** (*u*), but this distinction is of little importance. Here too a guttural or an *r* frequently seems to bring about the **ܥ** pronunciation, *e. g.*: **ܝܥܠܡܐ** “glory”, **ܬܐܠܐ** “manger”, &c.

It is curious that the West-Syrians have, besides the form **ܐܠܐ** “all”, the form *kol*, which accordingly they have to write **ܐܠܐ**. Is it a lengthened *kōl*? So too **ܐܠܐ**, **ܐܠܐ**, &c.

While even with the East-Syrians the sound *o* began pretty early to pass into *u*, the tradition varies a good deal in the case of **ܥ** and **ܥ**; but with respect to cases of grammatical importance there is no doubt whatever.

Greek *o* and *ω* are with the West-Syrians either retained,—and then they are written **ܐܠܐ**, **ܐܠܐ**, *e. g.* **ܐܠܐ**, **ܐܠܐ** *Θρόνος*—or they become *u*. There is a good deal of variation in the usage, *e. g.* **ܐܠܐ** and **ܐܠܐ** *ἡγεμών* &c.

With the East-Syrians **ܥ** corresponds to the Greek *o* and *ω*, in so far as they keep from altering the words more decidedly.

As they cannot express an *o* without a vowel letter, they put **ܐ** with defective-writing for the Greek *o*, *ω*, and pronounce it *ā*, *e. g.* **ܐܠܐ** *Theodāros* for **ܐܠܐ** *Θεοδωρος*.

ai and au.

§ 49. A. The diphthongs *ai* and *au* remain very steady, particularly in the beginning of a word, although in dialects the pronunciation *ē* and *ō* occurred. Commonly, however, simplification of the diphthong prevails in a closed syllable. The West-Syrians farther proceed (according to § 46) to turn the *ē* occasionally into *ī*, and the *ō* always into *ū* (§ 48): thus, along with **ܐܝܠܐ**, **ܐܝܠܐ** “house”; with **ܐܝܠܐ**, **ܐܝܠܐ** “strength”; with **ܐܝܠܐ**, **ܐܝܠܐ** “eye”; **ܐܝܠܐ** from *méyallain*, “they reveal”; **ܐܝܠܐ** from *térain*, “two”; **ܐܝܠܐ**, **ܐܝܠܐ**, **ܐܝܠܐ** “end”, &c. So by analogy from **ܐܝܠܐ** (*in*

oculo = *coram*) even in an open syllable **ܠܚܝܬܐ**, **ܠܚܝܬܐ** &c. *coram eo*; but only in the prepositional use; for example, otherwise, **ܠܚܝܬܐ** “to his eyes”.

ܡܝܬܐ, **ܡܝܬܐ** “their, my death”, **ܥܝܢܐ** “your eye”, &c. form no exception, for in these cases it was only in the last development that the syllable became a closed one. Thus also is explained perhaps the retention of the *ai* before suffixes, in forms like **ܡܠܟܝܬܐ** (from *malkaikā*), **ܡܠܟܝܬܐ** (from *malkainā*) “thy, our kings”, and in verbal forms like **ܡܠܟܐ** and **ܡܠܟܐ** (from *gēlāitā*, *gēlainā*) “thou didst reveal”, “we revealed”. In **ܡܠܟܐ** “is not”, from **ܡܠܟܐ**, the diphthong is of more recent origin. On the other hand we have simplification in **ܡܠܟܐ**, **ܡܠܟܐ** “cow”, from *taurēthā*, and in East-Syrian **ܡܠܟܐ**, **ܡܠܟܐ** *lēlyā*, *lēlyā*, West-Syrian **ܡܠܟܐ**, usually **ܡܠܟܐ** from *lailēyā* “night”. So too in **ܡܠܟܐ**, **ܡܠܟܐ** “egg” from *baiēthā*, pl. **ܡܠܟܐ**, **ܡܠܟܐ**.

B. The East-Syrians for the most part write **ܡܠܟܐ** for **ܡܠܟܐ**, and much more rarely **ܡܠܟܐ**. So also in cases where the *w* is virtually doubled, as in **ܡܠܟܐ** = **ܡܠܟܐ** “pointed out”; **ܡܠܟܐ** = **ܡܠܟܐ** “thou remainest”; **ܡܠܟܐ** = **ܡܠܟܐ** “windows”, &c. Thus too in **ܡܠܟܐ** = **ܡܠܟܐ** “Lords”, and other plurals of that kind; farther in cases like **ܡܠܟܐ** = **ܡܠܟܐ** “give ye him to drink”; **ܡܠܟܐ** = **ܡܠܟܐ** “they overthrew me” (§ 192).

Sometimes on the other hand they write **ܡܠܟܐ** for **ܡܠܟܐ**, *e. g.* **ܡܠܟܐ** for **ܡܠܟܐ** “barefooted”, and always in the Imperative **ܡܠܟܐ** = **ܡܠܟܐ** “kill him”.

The West-Syrians also write an *au* produced by *ā* and *u* coming together,—with the vowel-sign **ܡܠܟܐ**, *e. g.* **ܡܠܟܐ** *malkau* “is king”, although the separate members are **ܡܠܟܐ** + **ܡܠܟܐ**. With them indeed **ܡܠܟܐ** would have the sound *malkōu*.

LOSS OF VOWELS.

Loss of
vowels.

§ 50. A. Final vowels coming immediately after the original tone-syllable have all fallen away. This happened to *ā* even before the settlement of the orthography, thus **ܡܠܟܐ** from *lānā* “to us”; **ܡܠܟܐ** from *ā(n)tā* “thou”; **ܡܠܟܐ** from *qētāltā* “hast killed”, &c. (but **ܡܠܟܐ** *malkā* “king”, &c.). Other final vowels too have at quite an early date thus fallen away,

without leaving a trace. On the other hand many vowels of this kind are still set down in consonantal character, although they had ceased to be pronounced even in the oldest literary epoch represented by documents (*circa* 200 A. D.)⁽¹⁾, and are ignored in punctuation. These are:—

(1) *ū* of the plural in the Perfect and Imperative after consonants: **مُتَّح** *qetal* from *qetālū*; **مُتَّح**, **مُتَّح**, **مُتَّح**; **يُخْبِ** “they praised”, &c. (but we have the full sound in **يُخْبِ** *gēlau*, **يُخْبِ** *gallū* “revealed”, &c.).

(2) *ī* of the suffix of the 1st sing. after consonants, thus: **مَلِك** *mark* “my king” from *mallī*; **مَلِك** “killed me”; **مَلِك**, **مَلِك** “revealed me”, &c. (but **مَلِك** “my kings”; and also the monosyllables **مَلِك** “in me”, **مَلِك** “to me”, in which no falling away was possible: So too **مَلِك**, **مَلِك** “I wholly”, “the whole of me” [“my totality”]).

(3) *ī* of the suffix of the 3rd sing. m. **مَلِك** with the noun: **مَلِك** *markau* from *mallīhī* “his kings”, and with the Verb in cases like **مَلِك**, **مَلِك**, **مَلِك**, no doubt from *gēlāihī* &c.

(4) *ī* of the 2nd fem. sing. in **مَلِك** *at* from *a(n)tī* “thou” (f.); **مَلِك** *markēkh* from *mallīkhī* (both with *ē*?); **مَلِك**; **مَلِك**; **مَلِك**, &c.

(5) In the following special cases: in **مَلِك** “from quiet” = “suddenly”, absolute state of **مَلِك** from *šēlī* (like **مَلِك**); in **مَلِك** “when?” from *emmāthai*; **مَلِك** “yesterday” from *ethmālē*; and the derived word **مَلِك** “the day before yesterday”; lastly in the much maimed form **مَلِك** (or **مَلِك**) “last year”.

B. Even in very ancient MSS. the unpronounced **م** 's are often wanting: a similar **م** is more rarely omitted. Conversely **م**, which one was in the habit of so often writing,—apparently without cause,—was in some cases attached parasitically to words ending in a consonant; *e. g.* there occurs in old manuscripts **مَلِك** for **مَلِك** “God” (Construct State); **مَلِك** for **مَلِك** “August”; **مَلِك** for **مَلِك** “spirit”. Occasionally it is

(1) Even the hymns of Bardesanes seem to neglect them, as regards the number of syllables.

employed as a diacritic mark of the 3rd sing. fem. of the Perf. *e. g.* **ܡܠܚܕܬܐ** for **ܡܠܚܕܬܐ** “she killed”. Such an employment of **ܐ** in the 3rd pl. fem. Perf. has gradually come into full use with the West-Syrians; **ܩܬܠܬܐ** “they (f.) killed”, for the old **ܩܬܠܐ** retained by the East-Syrians (from original *qēṭālā*, not *qēṭālī*). The employment of **ܐ** in the 3rd sing. fem. Imperf.,—coming into view in rather late times,—prevails among the West-Syrians, though not quite so universally; **ܬܡܠܚܕܬܐ**, **ܬܡܠܚܕܬܐ** “she kills”, &c., in order to distinguish it from the 2nd sing. masc., **ܬܡܠܚܕܬܐ**, **ܬܡܠܚܕܬܐ** “thou killest”: the Nestorians are completely unacquainted with the **ܐ** in this usage.

NEW VOWELS AND SYLLABLES.

New vowels and syllables. Vowel prefixed, (Alaf prosthetic).

§ 51. An **ܐ** with a vowel is sometimes prefixed to an initial consonant which has not a full vowel. Thus **ܐܝܬܐ** in **ܐܝܬܐ** “six”, **ܐܝܬܐ** “sixty”, alongside of **ܐܝܬܐ**, **ܐܝܬܐ**; **ܐܝܬܐ** “a written bond” along with **ܐܝܬܐ**, and always **ܐܝܬܐ** “drank”; farther **ܐܝܬܐ** “already” sometimes for **ܐܝܬܐ**. Frequently so in Greek words with *σ*, *π*, like **ܐܝܬܐ** or **ܐܝܬܐ** *σπαρτα*, **ܐܝܬܐ** and **ܐܝܬܐ** *σπάρτα*, &c.

The prefix, pretty frequently met with in ancient MSS. before **ܐ**, is probably to be pronounced **ܐ**; *e. g.* **ܐܝܬܐ** for **ܐܝܬܐ** “Beloved”; **ܐܝܬܐ** for **ܐܝܬܐ** “upper garment”; **ܐܝܬܐ** for **ܐܝܬܐ** “firmament”; **ܐܝܬܐ** for **ܐܝܬܐ** “contented”, and many others. So too **ܐܝܬܐ** for **ܐܝܬܐ** “a meal”; **ܐܝܬܐ** for **ܐܝܬܐ** “ice”. In the frequently occurring **ܐܝܬܐ** the *u* of the rarer form **ܐܝܬܐ**, **ܐܝܬܐ** is brought to the front. The early adopted Persian word *rāzā* **ܐܝܬܐ**, more rarely **ܐܝܬܐ**, **ܐܝܬܐ** “a secret” seems to have been pronounced with a vowel-prefix, which however is ignored in the pointing.

§ 52. A. The poets sometimes insert an *e* before **ܐ** after a word ending in a consonant, *e. g.* **ܐܝܬܐ** “is to them” *ith elhōn* (with three syllables) = **ܐܝܬܐ**. Auxiliary vowels.

(¹) **ܐܝܬܐ** is measured as dissyllabic like **ܐܝܬܐ** in MOESINGER's Monumenta Syriaca II, 86 v. 152 *et passim*, but **ܐܝܬܐ**, **ܐܝܬܐ** as trissyllabic in Jacob of Sarûg, Thamar v. 247, 251.

B. Essentially the same thing takes place frequently within the word. Especially when a consonant without a full vowel follows one that has no vowel, a short vowel is inserted often between the two to facilitate pronunciation. Thus **ܡܕܝܢܐ** = **ܡܕܝܢܐ** “sunrise”; **ܡܕܝܢܐ** = **ܡܕܝܢܐ** “fear”; **ܡܕܝܢܐ** = **ܡܕܝܢܐ** “you permit or remit”; **ܡܕܝܢܐ** = **ܡܕܝܢܐ** “thou fearest (f.)”; **ܡܕܝܢܐ** = **ܡܕܝܢܐ** “they buy”; also **ܡܕܝܢܐ** = **ܡܕܝܢܐ** “she swears”; **ܡܕܝܢܐ** = **ܡܕܝܢܐ** “quaking”; and **ܡܕܝܢܐ** (= **ܡܕܝܢܐ** v. *infra* C) “question”. Particularly does this occur when one of the letters is a liquid or **ܠ** **ܠ** **ܠ** **ܠ**; on the other hand it is never found between sibilants and dentals. A marked amount of fluctuation however prevails in individual cases in the pronunciation of the various dialects and schools. With the old poets the longer forms, as indicated by the metre, are upon the whole rare; they abound in the vocalisation of the Bible, with both East- and West-Syrians.

C. The small stroke under the letter, called *mehagyānā* “the accentuator”, serves as a sign of the fuller pronunciation particularly with the East-Syrians; the one above the letter, called *marhêtānā* “the hastener”, as the sign of the shorter (§ 17). Yet often the full vowel is also written instead of the former, thus **ܡܕܝܢܐ** or **ܡܕܝܢܐ** = **ܡܕܝܢܐ** “I empowered”.

The sign — stands sometimes too in cases where the vowel which is supposed to be inserted is an original vowel, *e. g.* in **ܡܕܝܢܐ** = **ܡܕܝܢܐ** from *qalqaltā*. Sometimes it is not easy to say whether a vowel is original or inserted. Here and there such a vowel alters the original vocalisation more strongly; thus from **ܡܕܝܢܐ** “scorpion”, has come the West-Syrian **ܡܕܝܢܐ** and then the East-Syrian **ܡܕܝܢܐ**.

The inserted vowel is mostly *e*, but often too it is *a*, especially before gutturals, and before *q* and *r*.

The relations of Rukkākḥā and Quššāyā suffer no alteration through this insertion, as several of the foregoing examples show.

INFLUENCE OF THE CONSONANTS UPON THE VOWELS.

§ 53. An **ܠ** originally a consonant and ending a syllable in the middle of a word becomes, in combination with a preceding *a* or *i*, an *ē*, which for the most part is farther developed with the West-Syrians into *ī*.

Influence
of the con-
sonants
upon the
vowels.
Or **ܠ**.

Thus **رَأَسًا** from **رَأَسَ** “head”; **يَقُولُ** “says”; **يَأْكُلُ** “eats”; **أَقُولُ** “I say”; **ذُئِلَ** “wolf”, from **ذَاعَ**; **جَاءَ** “a well” (also written **حَاءَ** § 46), and so forth.

On the other hand the $\{$ becomes \bar{a} in גַּל “small cattle”, through the influence of the neighbouring gutturals from גַּלְגַּל “battlements” from גַּלְגַּלִּית ; גַּל “a certain thorny shrub” from גַּלְגַּלִּית ; and similarly גַּל “bosom” from גַּלְגַּלִּית for original גַּלְגַּלִּית .

In the end of the word we have **ب** from *na'*. In other cases **ن** is retained here according to the analogy of corresponding forms ending in other gutturals, *e.g.* **بِجِل** “unclean” (§ 100); **بِجِل** “polluted”; **جِیَل** “consoled” (§ 172), &c.

§ 54. **و** **ا** **ا** and **ا** as final radicals, especially when they close the syllable, transform an *ě* into an *ā*; thus, **يَدْرِي** “knows” (compared with **يُجْلِسُ** “sits”); **يُضَيِّعُ** “sacrificed”, compared with **يُجْلِسُ** “arose”, for *nēveh*; **يُؤَدِّبُ** “leads”, for *nedabber*; **يُؤَدِّعُ** “we made known”; **يُؤَدِّعُ** “you arose”; **يُؤَدِّعُ** “a bird”; **يُؤَدِّعُ** “you led”, &c. (§ 170). Of the other gutturals and of *r*.

In rare cases the transformation of an *o* into *a*, before these final consonants, has been retained from very remote times, as for instance in **يُفِيدُ** “opens”; compare on the other hand **يُحْفِضُ** “slaughters”, &c. (§ 170). In certain cases they have the effect even of transforming a *following* *e* (or *o*?) into *a* (v. § 169).—On the exchange of *a* and *e* in words which have middle gutturals v. § 45.

On the shading off of an *a* into *e* through the influence of a sibilant, v. § 45; and of a *u* into *o*, effected by a guttural v. §§ 48, 49. In like manner the gutturals, as well as other consonants, particularly emphatic ones, must have brought about a special shading of the vowels in still other instances, without the writing giving much indication of such delicate turns.

3. STRONGER ALTERATIONS.

3. Stronger alterations.

§ 55. We find these, for instance, in the blending of Participles and Adjectives with the Subject-Pronouns: *e. g.* **فَمُحِبٌّ أَنْتَ** from **فَمُحِبٌّ** *qātlin a(n)tōn*; **فَمُحِبٌّ سَيِّ** from **سَيِّ** *qātlin a(n)tōn*; **بَارِكٌ أَنْتَ** from **بَارِكٌ** *qātlin a(n)tōn*; **بَارِكٌ سَيِّ** from **سَيِّ** *qātlin a(n)tōn*; **بَارِكٌ أَنْتَ** from **بَارِكٌ** *qātlin a(n)tōn* (§ 64 A), &c. Blendings with **أَنْتَ** appear in still other situations, *e. g.* **أَنْتَ دَاهِوَاتْ** *dahvat* “thou art gold”;

ܐܢܝ ܐܝܬܝܝܢ *“ubi es?”*; ܐܢܝ ܒܪ ܒܪܝܝܬ ܒܪܝܬ *bar bārōyat* “thou art the son of the Creator”; ܐܢܝ ܕܗܝܝܬ *dēhayyēt* “vitae es”, &c. Still in these cases the preservation of the separate portions is the more usual practice.

Amongst other instances we meet with extraordinary mutilations in the numerals of the second decade (§ 148 B); and farther in certain compounds (§ 141).

4. Tone.

4. TONE.

§ 56. The Nestorians now put the tone on the penult throughout, and that very distinctly. The Maronites ⁽¹⁾, on the other hand, put the tone always, or almost always, on the last syllable, when it is a closed syllable, e. g. ܐܝܬܝܝܢ *ōzél*, ܩܬܠܬ *qeṭlât*, ܢܝܕܩܝܬ *nezdqéf*, ܝܐܘܡܝܢ *yaumîn*, ܝܥܫܘܬ *Ješû*, and so also in endings with a diphthong, e. g. ܐܬܐܘ *etáu*, ܬܠܡܝܕܐܘ *talmīdāu*, ܫܒܩܐ *šabqā*, ܐܒܢܐ *ebnēu*. On the other hand they always, or nearly always, put the tone on the penult, when the word ends in a simple vowel: ܐܬܐ *étō*, ܢܝܬ *nītē*, ܫܒܐ *šōbē*, ܢܗܘܐ *néhwē*, ܐܡܐ *‘āmō*, ܡܠܐ *mēlē*, ܫܫܐ *sófrē*, ܗܢܐ *hōnō* &c. Occasionally a secondary tone also becomes perceptible. At an earlier time the final syllable invariably had the principal accent.

⁽¹⁾ I am indebted to my friend GUIDI, following the communications made by P. CARDAHI, for the data on the accentuation of the Maronites.

PART SECOND.

MORPHOLOGY.

§ 57. The large majority of all Semitic words, as is well known, Strong and
weak roots. are derived from roots which for the most part have three, but occasionally even four or more 'Radicals'. If the *three* radicals are firm consonants, the roots are then called *Strong*: but if one of the radicals is \circ or \smile (frequently appearing as a vowel), or if the due weight of the word is attained by the doubling of one of two firm radicals, then the roots are called *Weak*. On practical grounds we retain this method of treating roots, without insisting farther on the point that even with strong roots a radical is often demonstrably of quite recent origin, while on the other hand there is much variety in the origin of weak forms of the root, and while in many cases at least, the assumption of an original *Waw* or *Yod* as a radical, or that of a third radical with the same sound as the second, is a pure fiction. Thus we speak of roots *primae* \circ or \smile (פֿ, פֿ) [Pe Waw, Pe Yod] meaning those whose first radical is taken as *W* or *Y*; so of roots *mediae* \circ or \smile (עֿ, עֿ) [Ayin Waw, Ayin Yod], and *tertiæ* \smile and *mediae geminatae* (עע) [Lamed Yod, and Ayin doubled]. In addition we have frequently to deal specially with words of which $\{$ is a radical; for this sound (cf. § 33 *sqq.*) undergoes many modifications. In like manner we have to treat of words which have *n* as the first letter of the root. The forms too, which have a guttural or an *r* as second or third radical, are, by reason of certain properties, brought occasionally into special notice.

Variation
of weak
roots

§ 58. *Weak roots* vary a good deal in their weak letters. Thus חמם, חום, חמי, יחם (to which is added another secondary form חמת) are essentially modifications only of the same fundamental root, which means “hot”. In particular, roots ער and עע are very closely related. Thus also in Syriac they very readily change into one another: the substantive belonging to פדר “to err” (Perf. פַּר, Impf. יַפֵּר) is פֶּה, as if from פור; and along with the frequently occurring חנן “to pity” חון is found (Perf. חָנַ, Impf. יַחֵס), and with כפר “to bend”, כוּר, &c.

Roots med.
gem.

§ 59. Forms *med. gem.* in Syriac attain like weight with that of the strong forms, by doubling not the second radical, but the first, when it is possible, *i. e.* when a prefix ending in a vowel precedes it. Thus from גוז “to shear” גִּזַּג *aggez* (answering to גִּזַּל); גִּזַּג *eggoz* (= גִּזַּל); גִּזַּג *negzūn*, properly *neggēzūn* (= גִּזַּל); גִּזַּג “you (fem. pl.) love” (= גִּזַּל from גִּזַּב); גִּזַּג “boiler” (from חמם “to warm”); גִּזַּג, גִּזַּג, גִּזַּג “entrance”, &c.

Yet in some nouns we find the general Semitic method,—*i. e.* the method of either directly or virtually doubling the third radical, even with the prefixes mentioned: thus מִשְׁלָּה “needle” (not מִשְׁלָּל); מִשְׁלָּה or מִשְׁלָּה (East-Syrian) “shield”; מִשְׁלָּה “a booth” (*mētallā*, properly *mētallēthā*), pl. מִשְׁלָּה (*mētallē*); מִשְׁלָּה “sieve”; מִשְׁלָּה “a cave”; and מִשְׁלָּה, מִשְׁלָּה, &c., mostly used adverbially, “completion” (חמם), “continually”.

Two *l*’s stand beside each other like two different consonants⁽¹⁾ in מִשְׁלָּה “speech”; מִשְׁלָּה “cover, shelter” (§ 46); and the quadriliteral form מִשְׁלָּה “face”. In these formations, however, the *l* is again dropped in the usual pronunciation (§ 29), so that in point of fact the regular form makes its appearance. Add the peculiar form מִשְׁלָּה, &c. “to lament”⁽²⁾. The following appear to be later formations: מִשְׁלָּה “mockery”, from מִשְׁלָּה (הלל); and from מִשְׁלָּה, מִשְׁלָּה “a prayer”. Thus, farther, regularly in the Ethpeel מִשְׁלָּה “was shorn” (as compared with מִשְׁלָּה “shore”).

⁽¹⁾ מִשְׁלָּה, formed in this way Judges 3, 22 “a part of the abdomen” is pronounced *marqā*, but others read מִשְׁלָּה.

⁽²⁾ מִשְׁלָּה “to finish” is a word borrowed from the Assyrian.

In Syriac too the second and third radicals, when identical, are always kept in separate existence, if a long vowel comes between them, in the course of the formation, *e. g.* **سَتَل** “pardoned”; **سَلَل** “favour”, &c., as well as when the first of the two is itself doubled, *e. g.* **إِثْهَنَّان** *ethhannan* “begged for pardon”.

§ 60. With roots of four radicals we also rank such as are demonstrably formed originally from roots of three radicals with well-known suffixes or prefixes, but which are treated in the language quite like quadrilateral forms, *e. g.* **حَجَّج** “to enslave”, properly a causative form from **حَجَّ**; **بَجَّج** “to estrange”, “to alienate”, from **بَجَّ** “strange”, from **نَجَّ**, &c. Quadrilateral roots.

§ 61. Nouns, properly so called (Substantives and Adjectives), and verbs, have in all respects such a form that they are subject to the scheme of derivation from roots composed of three or more radicals, although sufficient traces survive to show that this condition was not, throughout and everywhere, the original one. The only marked divergences in formation, however, are found on the one hand with the Pronouns (which originate partly in the welding together of very short fragments of words), and on the other hand with many old Particles. To these two classes, the Pronouns and Particles,—we must therefore assign a separate place, although both in conception and usage they belong to the Noun. The same treatment must be extended to the Numerals, which, to be sure, stand in form much nearer to the usual tri-radical formations. Nouns and verbs.

§ 62. Overagainst all true words, or words that express some conception, stand the *expressions of feeling*—or the *Interjections*, which originally are not true words at all, but gradually enter,—at least in part,—into purely grammatical associations, and even serve to form notional words. Thus **و** “woe!” is a mere exclamation of pain, and **ف** “fye!” one of detestation; but **و حَتَّح** “woe to the man!” or **ف ف ض حَتَّح** “fye upon the man!” is already a grammatical association of words, and **ل** “the woe” is a regular noun. ⁽¹⁾ Interjections

(1) This subject might be treated at great length.

Such Interjections are **اِه** (§ 9), **اَو** “O!” **اُ**, **اُ** “O!”; **اِه** “Ah!”; **اِه** “Ho! Ho!” (in mockery), &c. Also the demonstrative form **اِه** “Here!” “Lo!”, which is greatly employed in the formation of Pronouns and Adverbs, is to be regarded as originally an interjection.

Nouns.

I. NOUNS.

Pronouns.

1. PRONOUNS.⁽¹⁾

Personal
Pronouns.
Subject-
Forms.

PERSONAL PRONOUNS.

§ 63. (a) *Subject-Forms.*

		<i>Separate Forms.</i>	<i>Enclitic Forms.</i>
<i>Singular.</i>	1. pers. “I”	اِنَا (أنا)	اِنَا (أنا), اِنَا
	2. pers. “Thou” { m. اِنْتَا f. اِنْتَا		اِنْتَا اِنْتَا
	3. pers. { m. “He” اِنْه f. “She” اِنْه		اِنْه , ه (§ 38) اِنْه
<i>Plural.</i>	1. pers. “We”	اِنْسِب , اِنْسِب	اِنْسِب
	2. pers. “You” { m. اِنْتَا f. اِنْتَا		اِنْتَا اِنْتَا
	3. pers. “They” { m. اِنْف f. اِنْف		اِنْف اِنْف

On **اِنْه** “he is”, **اِنْه** “she is” v. § 38.

Rem. The form **اِنْسِب**,—(originally *anahnán*, but in our literature certainly no longer of three syllables, indeed seldom having two as *anahnán*, and commonly being monosyllabic in speech, and merely a remnant of early orthography for **اِنْسِب**, **اِنْسِب**),—is found only in old manuscripts.

اِنْف, **اِنْف**, besides representing enclitic Subject-forms or Copula-forms (§ 311 sq.), represent also for the 3rd pers. pl. the Object, which is ex-

(¹) Notice the points (§ 6), which with many of these words are set down almost without exception, even with the full vocalisation.

pressed by Suffixes for the other persons (§ 66). They also appear, though rarely, in other connections (§ 220 B).

§ 64. *Enclitic forms* of the 1st and 2nd pers. often coalesce with participles and,—though more rarely,—with adjectives; in such cases marked transformations occasionally occur. In particular in the plural, the first portion [*i. e.* the participle] loses its final *n*, while the second [the pronoun] loses its *h* or *a(n)*. In the 2nd pers. singular, the first portion always loses a short vowel before the final consonant. Thus with **مُتِلِّ** “killing” (f. **مُتِلِّلَة** &c.); **مُتِلِّ** “revealing”; **مُتِلِّ** “beautiful”; **مُتِلِّ** “clean”:—

Enclitic forms with participles and adjectives.

Sing. 1. m. **أَنَا مُتِلِّ** or **أَنَا مُتِلِّل** “I kill”; **أَنَا مُتِلِّ**, **أَنَا مُتِلِّل** “I reveal”; **أَنَا مُتِلِّ** “I am beautiful”; **أَنَا مُتِلِّ** “I am clean”.

1. f. **أَنَا مُتِلِّلَة**; **أَنَا مُتِلِّلَة**; **أَنَا مُتِلِّلَة**; **أَنَا مُتِلِّلَة**.

2. m. **أَنْتَ مُتِلِّ**; **أَنْتَ مُتِلِّل**; **أَنْتَ مُتِلِّل**; or without coalescing: **أَنْتَ مُتِلِّ**; **أَنْتَ مُتِلِّل**; **أَنْتَ مُتِلِّل**.

2. f. **أَنْتَ مُتِلِّلَة**; **أَنْتَ مُتِلِّلَة**; **أَنْتَ مُتِلِّلَة** or separately **أَنْتَ مُتِلِّلَة**; **أَنْتَ مُتِلِّلَة**; **أَنْتَ مُتِلِّلَة**.

Plural 1. m. **أَنْتُمْ مُتِلِّ**; **أَنْتُمْ مُتِلِّل**; **أَنْتُمْ مُتِلِّل**; or written separately, though pronounced in exactly the same way: **أَنْتُمْ مُتِلِّل**; **أَنْتُمْ مُتِلِّل**; **أَنْتُمْ مُتِلِّل**.

1. f. **أَنْتُمْ مُتِلِّلَة**; **أَنْتُمْ مُتِلِّلَة**; **أَنْتُمْ مُتِلِّلَة** (say *qāt-lānan*, &c.).⁽¹⁾

2. m. **أَنْتُمْ مُتِلِّل**; **أَنْتُمْ مُتِلِّل**; **أَنْتُمْ مُتِلِّل**; or written separately, though spoken in the same way:—**أَنْتُمْ مُتِلِّل**; **أَنْتُمْ مُتِلِّل**; **أَنْتُمْ مُتِلِّل**.

2. f. **أَنْتُمْ مُتِلِّلَة**; **أَنْتُمْ مُتِلِّلَة** or written separately, **أَنْتُمْ مُتِلِّلَة**; **أَنْتُمْ مُتِلِّلَة**; **أَنْتُمْ مُتِلِّلَة**.

B. *Rem.* In more ancient times *en* or *n* appears also with the poets⁽³⁾ as an enclitic form of the 1st sing., and in fact this is often

(1) For the feminine form the masculine form **مُتِلِّل**, &c. sometimes appears.

(2) When the participle or adjective ends in *l*, the 2nd fem. pl. form of the enclitic, and the participle are written separately.

(3) In homely prose I find such a form in the Rules for Monks of M^t Izlā, of the year 571 (Rendic. della Accad. dei Lincei 1898, 43, 10); **أَنَا مُتِلِّل** *i. e.* **أَنَا مُتِلِّل** “I beseech”. Ebedjesu substitutes for it the usual **أَنَا مُتِلِّل**.

written ب, through confusion between it and the object-suffix: *Masc.* after ل: **فَجِب** = **فَجَا ل** "I call"; **يَعْنِي** "I acknowledge", **يُصَوِّب** "I point out", &c.⁽¹⁾: *Fem.* **جَحِب** = **جَحَا ل** "I pass over"; **أُصَوِّب** "I say"; **مُصَوِّب** "I am alarmed", **أُحْنِي** "I wish", **مُصَوِّب** "I am forsaken".

Possessive
suffixes.

§ 65. (b) *Suffixed personal pronouns.*

		<i>Possessive suffixes.</i>	
<i>Singular.</i>	1. pers.	أ (§ 50 A) "my"	
	2. pers. {	m. أَنِي and after vowels	ي "thy"
		f. اِنِي " "	بِي "thy"
	3. pers. {	m. هِي " "	و "his"
		f. هِي " "	هِي "her"
	1. pers.	أ " "	أ "our"
<i>Plural.</i>	2. pers. {	m. أَفِي "your"	
		f. اِفِي "your"	
	3. pers. {	m. هِي "their"	
		f. هِي "their"	

Object
suffixes.

§ 66.

Object suffixes.

<i>Singular.</i>	1. pers.	أ and after vowels	أ "me"
	2. pers. {	m. أَنِي " "	ي "thee"
		f. اِنِي " "	بِي "thee"
	3. pers. {	m. هِي " "	و, هِي, and هِي (§ 50 A) "him"
		f. هِي " "	هِي "her"
	1. pers.	أ " "	أ "us"
<i>Plural.</i>	2. pers. {	m. أَفِي "you"	
		f. اِفِي "you"	
	3. pers. {	The enclitics أَفِي, اِفِي serve instead of suffixes for the	
		3 rd pers. pl. (§ 63).	

For the method of attachment of the Possessive Suffixes v. §§ 69, 145, 149, 157, 199; and for that of the Object- or Verbal-suffixes v. § 184 *sqq.*

(¹) Masculine forms from strong roots are very rare.

DEMONSTRATIVE PRONOUNS.

§ 67. (a) *For what is nearer*; “this”: masc. **هَـ**, **هَـ**—fem. **هَـ**: **Demonstrative pronouns**
Plural **هَـ** (m. and f.).

Rem. A rarer secondary form from **هَـ** is **هَـ**.

We get **هَـ** with **هَـ** (§ 38). For **هَـ** comes a **هَـ** before **هَـ**, thus **هَـ هَـ** *hādāi (hōdōi)*.

(b) *For what is more distant*; “that”: masc. **هَـ**; fem. **هَـ**; Plural masc. **هَـ**, fem. **هَـ**.

Rem. 1. **هَـ**, **هَـ**, “*illi, illae*” must not be too closely associated with **هَـ** “*hic*”, merely because of a casual similarity of sound. The forms for “this” are compounded out of *den, dēnā, dē, illēn* with *hā* (§ 62); those for “that”, out of the personal pronouns *hū, hī, hennōn, hennēn* with *hā*.

Rem. 2. Only in very old writings there appear in isolated instances the farther forms **هَـ** “*illi*”, **هَـ** “*illae*”, and **هَـ** “*illi*” (a fem. form corresponding to the last is not known); the three forms given may be pronounced something like *hālōkh, hālēkh; hānōkh*. Very rarely indeed there appears also **هَـ** = **هَـ** “*hi, hae*”.

INTERROGATIVE PRONOUNS.

§ 68. **هَـ** “who?”. **هَـ**, **هَـ**, **هَـ** “what?”.

With **هَـ**, **هَـ**, **هَـ** “who?, who is?”. **هَـ** “what is?”. Rarely **هَـ** for **هَـ** (§ 44). **Interrogative pronouns.**

هَـ “which?” or “what?” *m.*; **هَـ** “which?” *f.*; Pl. **هَـ** “which?”.

Rem. 1. **هَـ**, **هَـ**, **هَـ**, **هَـ** have sprung from *mā + den, dēnā*; **هَـ**, **هَـ**, **هَـ** from the interrogative *ai* with *dēnā, dā, illēn*.

Rem. 2. **هَـ**, &c. is often improperly held as a demonstrative, because, like other interrogatives, it stands as correlative to the relative (§ 236).

THE RELATIVE PRONOUN.

§ 69. The relative pronoun is **هَـ**, **هَـ** (§ 43 E), which has a very wide range of use. The older form *dī* still shows itself in the *Separate possessive pronoun*, formed through its composition with the preposition **هَـ**. **The relative pronoun.**

and the possessive suffixes (§ 65); **ܐܝܬܝ** “my”; **ܐܝܬܝܟܝ** “thy” *m.*; **ܐܝܬܝܟܝܬܝ** “thy” *f.*; **ܐܝܬܝܗܝ** “his”; **ܐܝܬܝܗܝܬܝ** “her”—**ܐܝܬܝܢ** “our”; **ܐܝܬܝܢܝܬܝ** “your” *m.*; **ܐܝܬܝܢܝܬܝܬܝ** “your” *f.*; **ܐܝܬܝܗܘܢ** “their” *m.*, **ܐܝܬܝܗܘܢܝܬܝ** “their” *f.*

2. *Nouns in the stricter sense.*

(Substantives and adjectives.)

A. *Gender, Number, State.*

General statement: Paradigm of the simplest forms.

2. NOUNS IN THE STRICTER SENSE.

(SUBSTANTIVES AND ADJECTIVES.)

A. GENDER, NUMBER, STATE.

§ 70. Every Syriac substantive or adjective has a gender, a number, and a state. The indications of all three conditions are very closely associated together, and almost interpenetrate one another. We shall therefore deal here with the three, at one and the same time.

Syriac has two *genders*, Masculine and Feminine, two *numbers*, Singular and Plural ⁽¹⁾, and three *states*, Absolute, Construct, and Emphatic. The *Emphatic State* is formed by appending an *ā* (originally *hā*?) which possessed the significance of the Article (the Determination), but this meaning has for the most part been lost. The *Construct State* is the form of the noun immediately before a Genitive. A noun, which has neither of the States named, stands in the *Absolute State*. The Emphatic state is of by far the most frequent occurrence in Syriac substantives. Many are no longer met with in either of the other two states, or only in quite isolated cases: accordingly substantives at least are presented here throughout, in the Emphatic state, as being the form lying next to hand, even if not the most original. The other two states have no special ending for the singular of Masculines, nor for that of Feminines without the feminine sign. The termination of the Emphatic state (*ā*) combines with the masculine plural-ending to form *aiyā*, which again is generally farther blended into *ē*. The usual feminine ending in the Singular, was *at*, which has maintained itself as *ath* in the Construct state, but has become *ā* in the Absolute state. The plural-ending for Masculines in the Absolute state

(¹) Various traces of the Dual are still met with, but this Number has no longer a life of its own.

is *in*, and in the Construct state, *ai*: the corresponding endings for Feminines are *ān*, *āth*.

We give at this point, as an example of the most usual formations, the Adjective **خَب** “wicked”.

Singular.			Plural.		
St. abs.	St. constr.	St. emph.	St. abs.	St. constr.	St. emph.
m. خَب	خَبِ	خَبْلًا	خَبَق	خَبِب	خَبَلًا
f. خَبْلًا	خَبِيْ	خَبِيْلًا	خَبَقِ	خَبَبِ	خَبَلِيْلًا

Rem. Notice that the absolute state of the feminine singular and the emphatic state of the masculine singular for the most part sound alike.

On **لِيْ** and **لِيْ** v. § 23 E.

§ 71. Certain words insert a *y* (or *i*, v. § 40 C) before the feminine ending:—

Insertion of
— before the
feminine
ending.

(1) First, those words (in all their forms) which terminate in the suffix *ān*, *ōn*, (*ūn*): e.g. from **مُؤَلِّج** “murdering”, the feminine sing. abs. state is **مُؤَلِّجِيْ**, the constr. state **مُؤَلِّجِيْ**, the emphatic state **مُؤَلِّجِيْلًا**; the feminine plural abs. state **مُؤَلِّجِيْ**, the constr. state **مُؤَلِّجِيْ**, the emph. state **مُؤَلِّجِيْلًا**. So from **مُؤَلِّجِيْ** *regulus*, we have the feminine **مُؤَلِّجِيْلًا**, &c. This analogy is followed in such old borrowed words as **مُؤَلِّجِيْ** *τεχνίτης*, and **مُؤَلِّجِيْ** *πρωχῆ*, pl. **مُؤَلِّجِيْ**, **مُؤَلِّجِيْلًا** (but emphatic state fem. **مُؤَلِّجِيْلًا**).—*Exceptions*, **مُؤَلِّجِيْ** fem. from **مُؤَلِّجِيْ** “related”, and **مُؤَلِّجِيْ** fem. from **مُؤَلِّجِيْ** *secundus*.

(2) Next, the adjective **رَحِيْ** “little” in all its forms (fem.), except in the emphatic state sing.: **رَحِيْلًا**, **رَحِيْ** (but **رَحِيْلًا**);—**رَحِيْلًا**, **رَحِيْلًا** (?), **رَحِيْلًا**.

(3) Probably it is the same with Nomina agentis of the form **مُؤَلِّجِيْ**. For the singular we have **مُؤَلِّجِيْ** “rebellious”, and the analogously-treated, although Greek, word **مُؤَلِّجِيْ** *ἀσώτη*; for the plural of the absolute state, only **مُؤَلِّجِيْ**. The abs. and construct states of these Nom. ag. almost never appear. In other cases [emph. st. pl.] there occur **مُؤَلِّجِيْلًا** “destroying”; **مُؤَلِّجِيْلًا** “transitory things”; **مُؤَلِّجِيْلًا** “murderous”, &c. Forms like **مُؤَلِّجِيْلًا** “mortal” &c., without *y*, are of less frequent occurrence.

(4) So too, in the plural of feminine forms of Diminutives in **مُؤَلِّجِيْ** **مُؤَلِّجِيْلًا** “yard [court]”, pl. **مُؤَلِّجِيْلًا** — is inserted, as also in the case of a number of other substantives, which before the feminine ending have

a consonant preceded by a long vowel, a doubled consonant, or two consonants. Thus **مِرْطَبَا** “bundle”, pl. **مِرْطَبَاتَا**; **حَفَانَا** “tunic”, pl. **حَفَانَاتَا**; **مَفَانَاتَا**; **أَوْفَا** (أَوْفَا) “place”; pl. **أَوْفَاتَا**; **أَوْفَاتَا**; **أَوْفَاتَا** “tail”; pl. **أَوْفَاتَا**, and many others. This formation is of more frequent occurrence in later times. Some have secondary forms, e. g. **مِفْطَا** “knife”; pl. **مِفْطَاتَا** and **مِفْطَانَاتَا** (as well as **مِفْطَاتَا**).

Pl. emph.
st. in *aiyā*.

§ 72. The plural-ending in the emphatic state was properly *aiyā* (from *ai* + *ā*): this ending **اِيْ** is still shown in the short words **بَنِيْ** “sons”; **سِنِيْ** “years”; **رِنِيْ** “kinds”; **لِئِنِيْ** “breasts”; **اِيْتِنِيْ** (= **اِيْتِنِيْ** § 40 C) as well as **اِيْتِنِيْ** “hands”; **اِيْتِنِيْ** “curtain” (= **اِيْتِنِيْ** “face”). For all these words v. § 146.

Aiyā appears farther in the plural emphatic state,—through blending the final vowel of the root,—in adjectives and participles in *ē* and *ai* (*yā* in Emph. st. sing.), with the emphatic ending: **مَعَا** “hard” (Emph. st. **مَعَانَا**); **مَعَانَا**; **مَعَانَا** (st. abs. **مَعَانَا** “fool”, **مَعَانَا**; **مَعَانَا** “lamed”, **مَعَانَا**, &c.

So with the substantives **كَيْبَا** “kid”, **كَيْبَانَا**; **مَيْبَا** “a talent (weight)”, **مَيْبَانَا**; **قَيْبَا**; **قَيْبَانَا** “reed”, **قَيْبَانَا**; **قَيْبَانَا** “bowels”, **قَيْبَانَا**; and so with the *Plur. tantum* **بِنَا** “water” (and **عَيْنَانَا**, **عَيْنَانَا** “heaven” § 146); farther **كَيْبَانَا** “young (of animal)”, **كَيْبَانَا** (later formation **كَيْبَانَا** § 79 A); **أَوْفَانَا** “image”, **أَوْفَانَا** “price” (later formation **أَوْفَانَا** “images”).—But not with the abstract nouns—**زَيْبَانَا** “a rent”, **زَيْبَانَا** (as against **زَيْبَانَا** “one who is torn”, **زَيْبَانَا**); **جَنْبَانَا** “cold”, **جَنْبَانَا**.

Abs. and
constr.
states (cor-
respond-
ing).

§ 73. In the absolute state of the plural, such substantives have *īm*, so far as they appear in it at all: **قَتَبَانَا**; **قَتَبَانَا**; **قَتَبَانَا**; **قَتَبَانَا**. Thus too the pronunciation of the very rare word **قَتَبَانَا** must be *šēmīn* and not *šēmēn*. But the Adjectives have *ēn*: **مَعِينَانَا**; **مَعِينَانَا**; **مَعِينَانَا** (from **مَعِينَانَا** and from **مَعِينَانَا**) &c.

In the construct state of the plural, such Substantives have *ai*: **قَتَبَانَا**; **قَتَبَانَا**; **قَتَبَانَا**; **قَتَبَانَا**; but the Adjectives, *yai*: **مَقِينَانَا**; **مَقِينَانَا** “herds-men”; **قَتَبَانَا** “criers”; **مَقِينَانَا** “pointing out”, &c. (cf. with this section § 145 K *infra*).

Plur. from
enlarged
forms in *ān*.

§ 74. The following Masculines form their plural from enlarged forms in *ān*. They are to some extent words of closely related meaning:—

إِخْل “fruit”; إِخْتَل (أَحْضَل § 21 D), seldom إِخْل.⁽¹⁾

مَقْمَل φάρμακον; مَقْتَل (مَقْمَل § 21 D).

جَمْمَل “fragrance”; جَقْمَل (also جَمْقَمَل § 44) and جَمْمَل.

سَمَل “scent”; سَمَل.

جَلْمَل “frankincense”; جَلْمَل and جَلْمَل.⁽²⁾

صَمَل “salve”; صَقْمَل.

تَمَل “wine”; تَمَل (also تَمَمَل § 44).⁽³⁾

رَمَل “colour”; رَمَل, usually رَمَل.

زَهَجَل “dyed stuff”; زَهَجَل and زَهَجَل.

جَمَل “wool”; جَمَل “woollen stuffs”.

جَمَل “flesh”; جَمَل, together with جَمَل.⁽⁴⁾

رَمَل “race” (γένος); رَمَل, also with رَمَل.

عَمَل “foliage”; عَمَل.

مَجَل “ruler”; مَجَل and مَجَل. From that form (مَجَل) the singular مَجَل has been derived anew.

مَقْمَل “priest”; مَقْتَل, usually مَقْمَل.

إِخْل “teacher”; إِخْل (very rarely indeed a sing. from it occurs إِخْل);

زَهَجَل “magnates” (v. § 146).⁽⁵⁾

§ 75. *Feminine substantives in* مَجَل *have* مَجَل *in the absolute state* ^{Fem. in} ^{ithā.} of the singular (§ 26 C). Thus مَجَل “garment”, مَجَل; مَجَل “journey”, مَجَل; مَجَل “beam”, مَجَل; مَجَل “usury”, مَجَل. In the construct state مَجَل: مَجَل “narration”, مَجَل. But in adjectives, e. g. مَجَل.

(1) The East-Syrians say *abbā* (§ 45) &c., with *a*. The abs. state is إِخْتَل: So far as such state appears in the case of the others, it is dealt with in a corresponding way.

(2) Singular جَلْمَل is “tar”.

(3) Thus the *Plurale tantum* قَمَمَل “spices” clearly belongs to a sing. مَجَل; and so مَجَل “herbs”, and مَجَل “seeds, plants” must be plurals of مَجَل and مَجَل (also a pl. مَجَل). The singular of مَجَل “a certain wedding dainty” is probably مَجَل.

(4) مَجَل “fleshy layers”, “membranes” is not however a plural from مَجَل, since it is feminine. The singular would probably be مَجَل.

(5) Some few are uncertain. Perhaps several others of those named have simple plurals.

“*pura*”, the absolute state is **מִלְכָּה**, the construct, **מַלְכָּה**. In the plural all have the consonantal *y*: **מַלְכָּהּ**, **מַלְכָּיָהּ**, &c.

Fem.in ūthā.

§ 76. A. Words in **מִלְכָּה** (purely feminine abstract nouns) have **מִלְכָּה** in the absolute state of the singular (§ 26 C), and **מַלְכָּה** in the construct state, while in the plural they have for states abs., constr., emph. — **מַלְכָּהּ**, **מַלְכָּיָהּ**, **מַלְכָּהֶם**. Thus for instance, **מַלְכָּה** “kingdom”, **מַלְכָּהּ**, **מַלְכָּיָהּ**, **מַלְכָּהֶם**; and in plural **מַלְכָּהֶם**, **מַלְכָּיָהֶם**, **מַלְכָּהֵם**. — **חֶכְהָ** “a request”, **חֶכְהֶם**, **חֶכְהֵם**; plural, **חֶכְהֵם**, &c. — **מַלְכָּהּ** “chastisement”; **מַלְכָּיָהּ**, &c.

From **מַלְכָּהּ** “healing”, there is formed (from an old ground-form **מַלְכָּהּ**) **מַלְכָּהּ** or (§ 40 C) **מַלְכָּהּ**. Even from **מַלְכָּהּ** “half”, **מַלְכָּהּ** “testimony”, **מַלְכָּהּ** “inheritance”, the plural is **מַלְכָּהֶם**, **מַלְכָּיָהֶם**, **מַלְכָּהֵם**: still there is also found, conformably to the original formation, **מַלְכָּהֶם**, **מַלְכָּיָהֶם**.

From **מַלְכָּהּ** “manliness” comes the plural **מַלְכָּהֶם** “wonders”.

B. Notice specially besides: **מַלְכָּהּ** “image” (**מַלְכָּהּ**, **מַלְכָּהּ**); pl. **מַלְכָּהֶם** (**מַלְכָּהֶם**). **מַלְכָּהּ** “thing” (**מַלְכָּהּ**, **מַלְכָּהּ**); pl. **מַלְכָּהֶם** (**מַלְכָּהֶם**). **מַלְכָּהּ** “animal” and **מַלְכָּהּ** “joy” (for and with **מַלְכָּהּ**⁽¹⁾, **מַלְכָּהּ** § 40 D) form regularly **מַלְכָּהֶם**, **מַלְכָּיָהֶם**, **מַלְכָּהֵם**; Plural being, of course, **מַלְכָּהֶם**, **מַלְכָּיָהֶם**, **מַלְכָּהֵם**.

Fem.in ōthā.

§ 77. *Feminines in ōthā*⁽²⁾: **מַלְכָּהּ** “prayer”, constr. state, **מַלְכָּהּ**, — pl. **מַלְכָּהֶם**, **מַלְכָּיָהֶם**. So **מַלְכָּהּ** “thigh”, **מַלְכָּהּ**, **מַלְכָּהּ**; **מַלְכָּהּ** “sawdust”. On the other hand **מַלְכָּהּ** “stroke”, abs. st. **מַלְכָּהּ**: in plural **מַלְכָּהֶם**, **מַלְכָּיָהֶם**, **מַלְכָּהֵם** (without *a* before *o*).

Fem.in āthā.

§ 78. *Feminine forms in āthā*⁽³⁾ (in the singular occurring nearly always in the emphatic state) have in the plural *awāthā*: **מַלְכָּהּ** “thumb”, **מַלְכָּהּ**; **מַלְכָּהּ** “portion”, **מַלְכָּהּ**, **מַלְכָּהּ**, &c. Similarly **מַלְכָּהּ** (for **מַלְכָּהּ**) from **מַלְכָּהּ** “a hundred”. Some of these words in *āthā* form the plural

(1) But of course the Abstract Noun **מַלְכָּהּ** = **מַלְכָּהּ** “liveliness”, which is formed by **מַלְכָּהּ** “living”, combined with the suffix *ūth* (§ 138),—although in outward appearance it coincides with **מַלְכָּהּ** = **מַלְכָּהּ** “animal”—has **מַלְכָּהּ** in the Abs. st. and **מַלְכָּהּ** in the Constr. st.

(2) The Singular-forms not adduced (st. abs. or constr.) I cannot vouch for. The corresponding Plural-forms (in *ān* and *āth*) are easily supplied.

(3) **מַלְכָּהּ**, pl. **מַלְכָּהֶם**, properly an Abstract noun, is masculine, when it means “associate”.

as if the **l** belonged to the stem and they were masculine: thus **حجلا** “seeking for”, **حجلا**; **للا** “dirt” (for **للا** § 33 A), **للا**.

معهلا “oath” (Abs. st. **معهلا**, constr. st. **معهلا**) remains unaltered in the plural, **معهلا**; or from a secondary form **معهلا**, it forms **معهلا**.

سلا “sister”,—plural, **سلا** v. § 146.

§ 79. A. A number of masculine substantives in **ل** form their plural **Pl. in wātha** in **للا**, instead of following § 72. ⁽¹⁾

Thus in particular:

للا “manger”, **للا** ⁽²⁾ (§ 34); **للا** “lion”, **للا** (§ 146); **كهل** “pipe”, **كهل**; **كهل** “breast”, **كهل** (and **كهل**); **كهل** “serpent”, **كهل**; **كهل** “crane”, **كهل**; **كهل** “throne”, **كهل**; **كهل** “heap”, **كهل**; **كهل** (for **كهل** § 49 A) “night”, **كهل**; **كهل** “bowels”, **كهل**, generally **كهل** (§ 72); **كهل** “rent”, **كهل** (as well as **كهل**); **كهل** “extracting-fork”, **كهل**; **كهل** “horse”, **كهل** ⁽³⁾; the compound **كهل** “pillow” (§ 141), with the irregular plural, **كهل** ⁽⁴⁾; and the substantive participles: **كهل** “shepherd”, **كهل**; **كهل** “physician”, **كهل**; **كهل** “Lord”, **كهل** (§ 146); **كهل** “cup-bearer”, **كهل**.

So also the feminine **كهل** “sheep”, **كهل**; and **كهل** “mill”, **كهل** with **كهل**.

Farther **كهل** from **كهل** “a mule”, for which others give **كهل** (not so well authenticated). ⁽⁵⁾

Besides, it is common with Greek words,—particularly feminines: **كهل** **μῶδιος**, **كهل**; **كهل** **πλατεῖα**, **كهل**; **كهل** **γωνία**, **كهل**, and many others. Also with other terminations: **كهل** **κῶλον**, **كهل**; **كهل** **στάδιον**, **كهل**; **كهل** **μηχανή**, **كهل**, and many others.

⁽¹⁾ I adduce those only which are well attested.

⁽²⁾ So the later formation **كهل** for **كهل** (§ 72), where the short **u** is treated as long.

⁽³⁾ A late formation is **كهل**.

⁽⁴⁾ This form appears to be the only correct one.

⁽⁵⁾ Later formation,—**كهل**. Along with it there is found (from the rare **كهل**) the fem. **كهل**, plural **كهل**.

The vocalisation is not always certain in these cases: occasionally secondary forms are found besides, as from **مَصْفِيَا**, **مَصْفِيَا** (§ 72).

The peculiar **اَجَل** “pot-stand, hearth”, properly a plural-form, forms a new plural, **اَجَلَات**: a secondary form is **اَجَلِ**.

B. In addition the following words, not ending in *yā*, form plurals in **اِوْ**:—

(1) Masculines, taking **اِوْ** before the **و**: **اِوْ** “place”, **اِوْ**; **اِوْ** “strength”, **اِوْ** (and **اِوْ**); **اِوْ** “heart”, **اِوْ** (and **اِوْ**); **اِوْ** “river”, **اِوْ**; **اِوْ** “midday”, **اِوْ**. In the later speech there are a few additional examples.

(2) Feminines, not taking **اِوْ** before the **و**: **اِوْ** “folk”, **اِوْ**; **اِوْ** “wall”, **اِوْ** (usually **اِوْ** § 80); **اِوْ** “sign”, **اِوْ**; **اِوْ** “village”, **اِوْ**; **اِوْ** “fever”, **اِوْ** (§ 114); **اِوْ** “fire”, **اِوْ** (also **اِوْ**); **اِوْ** “lip”, **اِوْ** (§ 146).⁽²⁾

Feminine-
ending
treated as
a radical.

§ 80. In §§ 78 and 79 B we have already had several feminines which treat their **ل** in the plural as if it belonged to the stem. So, farther, **اِوْ**, **اِوْ** “twig”, **اِوْ**; **اِوْ**, **اِوْ** “sweat”, “exudation”, **اِوْ**; **اِوْ**, **اِوْ** “bag”, “beam”, **اِوْ**; **اِوْ**, **اِوْ** “tribute”, **اِوْ**: perhaps too **اِوْ** “sting, prick”⁽³⁾ belongs to this class, with pl. **اِوْ**: perhaps also **اِوْ** “stem” with pl. **اِوْ**. Several plurals of Abstracts like **اِوْ**, as pl. of **اِوْ** “care”, are doubtful (**اِوْ** “contention”, “litigation” is regular: **اِوْ**). **اِوْ** “a balance” has, according to some, the pl. **اِوْ**, but **اِوْ** is better (for *massēāthā* **اِوْ**).

Falling
away of
fem.-ending
in pl.

§ 81. A large number of feminines, particularly names of plants, have a feminine termination in the singular, but not in the plural. Thus *e. g.* **اِوْ** “ell”, **اِوْ**; **اِوْ**, **اِوْ** “wall”, **اِوْ**; **اِوْ** (commonly **اِوْ** § 51) “a patch”, **اِوْ**; **اِوْ**, **اِوْ** “garden”, **اِوْ**; **اِوْ** “egg”, **اِوْ** (along with **اِوْ** “vaults”); **اِوْ** “ship”, **اِوْ** (with **اِوْ**);

(1) The simple pl. is given in **اِوْ** “in all places”,—“everywhere”.

(2) Notice with regard to the foregoing sections that the East-Syrians write **اِوْ** for **اِوْ** (§ 49 B).

(3) This (with **اِوْ**) seems to be the correct form. If, however, the *t* is hard, as another line of tradition represents it to be, then it belongs to the root.

سَاعَةً “hour”, غَيْدًا “year”, قَبِيلًا (§§ 72, 146); صَدَقًا “word”, قَدِيلًا; مَتْنًا “tent”, “hut”, قَهْلًا (§ 59); مَدِينًا “pit”, مَدِينًا; جَنْدًا “grape”, جَنْدًا; شَعِيرًا “wheat”, شَعِيرًا; هَبْلًا “barley”, هَبْلًا; بَلِيلًا (بَلِيلًا) “fig”, بَلِيلًا (§ 28); نَسَبًا “a kind of thorn”, نَسَبًا, &c., &c.

Notice—سَعْدَةً “vertebra” (and سَعْدَةً), سَعْدَةً (secondary form سَعْدَةً); سَعْدَةً “charcoal”, سَعْدَةً (later additional forms سَعْدَةً and سَعْدَةً § 71); سَعْدَةً (secondary form سَعْدَةً) “vine-shoot”, سَعْدَةً (§ 28); سَعْدَةً “cheese”, سَعْدَةً; حَجْرًا “brick”, حَجْرًا.

The foreign word سَبَّاحًا “sabbath” (שַׁבָּת) (whose ל is properly a radical) is treated in this way:—سَبَّاحًا, سَبَّاحًا; in abs. st. sing. سَبَّاحًا.

§ 82. Other feminines do not have a feminine termination in the singular, but take one in the plural. Thus, for instance سَبَّاحًا “way”, سَبَّاحًا; اَرْضًا “earth”, اَرْضًا; نَفْسًا “soul”, نَفْسًا; رُوحًا “wind, spirit”, رُوحًا and رُوحًا, &c.

Assumption of fem. ending in pl.

Several separate the forms of the plural according to the signification, e. g. عَيْنًا “eye, fountain”, عَيْنًا “eyes”,—عَيْنًا “fountains”, &c. V. in §§ 84 and 87, the words concerned.⁽¹⁾

Of masculines, only يَمْلُ forms its plural in this way, يَمْلًا (rarely the constr. st. يَمْلًا;—before suffixes يَمْلًا, &c.) along with يَمْلًا (but absolute st. only يَمْلًا); similarly [with double forms] قَضَبًا “names”, together with قَضَبًا, from قَضَبًا; and اَبْؤًا “fathers”, together with اَبْؤًا from اَبْؤًا (§ 146).

§ 83. An old feminine ending *ai* appears only in the following words, which are no longer capable of inflection and always stand in the absolute state of the singular:—

Feminine-ending: *ai*.

بَهْلًا “quails”; بَهْلًا “a kind of bird”; بَهْلًا “a kind of gnat”; سَفْطًا “spider”; اِيْوًا “condition (terms)”; اِلْهَبًا “error”; اِلْهَبًا “concealment” (only in اِلْهَبًا “in secret”).

§ 84. A large number of feminines do not have a feminine termination in the singular. I give here a list of ascertained words⁽²⁾ of this

List of feminines not having a fem. ending.

(1) Very frequently a transferred meaning takes *āthā*; while the word in its proper meaning takes *ē*. The latter is properly a dual form in this case.

(2) Some doubtful words like سَعْلًا = נָעַל I Kings 6, 9—I have purposely

kind,—though of course not complete,—arranged alphabetically, keeping out Greek words, except a few that have been greatly altered. Those which always take the feminine-ending in the plural I mark with “*āthā*”; those which form the plural in both ways (§ 82), with “*āthā* and *ē*”. The others form the plural only after a masculine type, *so far as a plural of theirs can be authenticated at all*.

كاس bowl.	فيل troop. (4)
أذن ear, <i>āthā</i> (handle &c.) and <i>ē</i> .	عصا stick. (4)
طريق way, <i>āthā</i> .	عنب vine.
يد hand (Plurals v. § 146).	عمود column in book. (4)
إحدى rib.	عجلة wheel.
سفن ship.	وادي wādy.
أم mother (Plurals v. § 146).	شمال north.
عقال cloak.	ذيل tail.
σάργα σαργ.	جنب side, rib, <i>āthā</i> and <i>ē</i> .
فأ (properly pl. or rather dual from أنف “nose”) face.	أما a skin, bottle.
هنا hyena.	كفا handful.
أرض earth, <i>āthā</i> .	شفا axe.
حجر stone (1) (testic.).	شرف little finger.
ميدان field. (2)	شمال field, <i>āthā</i> .
أش she-ass.	شرف bird of prey.
نار spring.	شرف finger-nail, claw.
كnee knee.	يد right hand.
جمل herd. (3)	ذئب jackal.
	حجر stone.

excluded.—The number of such Feminines may actually be a good deal larger than has come under observation up to the present time at least. The same remark holds good of the fluctuations in the matter of gender.

(1) Besides, *أش*, pl. *أش*.

(2) Besides, *أش*, pl. *أش* (§ 71). It is a foreign word.

(3) The feminine *شرف* “wormwood” (§ 21 D) no doubt had a sing. *شرف* and accordingly belongs to § 81. Exactly the same seems to be the case with *شرف* “sedge-grass”.

(4) Rare in the masc., and not so well supported.

ܥܝܢܐ liver.	ܥܝܢܐ shield.
ܥܝܢܐ (ܥܝܢܐ, &c.) ark (probably a foreign word).	ܥܝܢܐ left-hand.
ܥܝܢܐ bee-hive.	ܥܝܢܐ locks (of hair).
ܥܝܢܐ tunic (pl. v. § 71).	ܥܝܢܐ bit.
ܥܝܢܐ talent.	ܥܝܢܐ goat.
ܥܝܢܐ raft.	ܥܝܢܐ side, hip, <i>āthā</i> .
ܥܝܢܐ wing, <i>āthā</i> and <i>ē</i> .	ܥܝܢܐ eye, <i>āthā</i> , (source, &c.) and <i>ē</i> .
ܥܝܢܐ handful, bowl.	ܥܝܢܐ storm.
ܥܝܢܐ body, belly, <i>āthā</i> .	ܥܝܢܐ small cattle.
ܥܝܢܐ shank.	ܥܝܢܐ cloud.
ܥܝܢܐ shoulder, <i>āthā</i> .	ܥܝܢܐ boughs. (°)
ܥܝܢܐ tablet.	ܥܝܢܐ sprout.
ܥܝܢܐ sickle. (¹)	ܥܝܢܐ heel, track. (⁴)
ܥܝܢܐ shield.	ܥܝܢܐ (v. § 52) scorpion.
ܥܝܢܐ rising (of the sun), east.	ܥܝܢܐ trough.
ܥܝܢܐ load.	ܥܝܢܐ bed, <i>āthā</i> .
ܥܝܢܐ calf.	ܥܝܢܐ mist.
ܥܝܢܐ needle.	ܥܝܢܐ yoke.
ܥܝܢܐ salt.	ܥܝܢܐ idolatrous altar (from the As-)
ܥܝܢܐ copper-coin.	ܥܝܢܐ finger, <i>āthā</i> and <i>ē</i> . [syrian).
ܥܝܢܐ going-down(of the sun), west. (²)	ܥܝܢܐ dish.
ܥܝܢܐ fire (pl. § 79 B).	ܥܝܢܐ a little bird.
ܥܝܢܐ thread (seemingly <i>λινέα</i>).	ܥܝܢܐ pot.
ܥܝܢܐ soul, <i>āthā</i> .	ܥܝܢܐ hedgehog.
ܥܝܢܐ sheep (pl. § 79 A).	ܥܝܢܐ cat, pl. ܥܝܢܐ (foreign word of unknown origin).
ܥܝܢܐ knife, <i>āthā</i> , <i>ē</i> (and ܥܝܢܐ § 71, 4).	ܥܝܢܐ louse, weevil.
	ܥܝܢܐ a liquid measure. (⁵)

(¹) More rarely ܥܝܢܐ.

(²) The sing. of ܥܝܢܐ "loins" was probably ܥܝܢܐ.

(³) Sing. is probably ܥܝܢܐ "mane"; the plural ܥܝܢܐ also means "mane"; there is also a pl. ܥܝܢܐ.

(⁴) ܥܝܢܐ—"tracks"—belongs to the sing. ܥܝܢܐ.

(⁵) The ܐ here is altered from ܐ: the word originally had the fem.-ending.

𐎠𐎫𐎷 horn, *āthā* and *ē*.

𐎠𐎫𐎷𐎡𐎹 grated cover. ⁽¹⁾

𐎠𐎫𐎷𐎡𐎹 foot, *āthā* (bases) and *ē*.

𐎠𐎫𐎷𐎡𐎹 spear.

𐎠𐎫𐎷𐎡𐎹 mallow.

𐎠𐎫𐎷𐎡𐎹 mill (pl. § 79 A).

𐎠𐎫𐎷𐎡𐎹 herd (especially of horses, word from the Persian).

𐎠𐎫𐎷𐎡𐎹 an enveloping upper garment (word appears to be borrowed from the Assyrian).

𐎠𐎫𐎷𐎡𐎹 corpse (from the Assyrian).

𐎠𐎫𐎷𐎡𐎹 tooth *āthā* (peaks) and *ē*.

𐎠𐎫𐎷𐎡𐎹 navel.

𐎠𐎫𐎷𐎡𐎹 worm.

𐎠𐎫𐎷𐎡𐎹 south.

Add hereto all names of letters, like 𐎠𐎫𐎷𐎡𐎹, 𐎠𐎫𐎷𐎡𐎹, &c.

Farther, add feminine proper names, to which also the Hebrew words 𐎠𐎫𐎷𐎡𐎹 "earth", 𐎠𐎫𐎷𐎡𐎹 "Hades", &c. belong.

Out of the above list certain groups of significations may be readily recognised as mostly feminine, *e. g.* limbs appearing in pairs (but 𐎠𐎫𐎷𐎡𐎹 "arm"; 𐎠𐎫𐎷𐎡𐎹 "breasts", &c. are masc.), as well as certain simple utensils and vessels, &c.

Fluctuation
of gender in
names of
animals.

§ 85. *Names of animals*, which for the most part are feminine, appearing sometimes however as masculine, especially when they denote male individuals,—are:

𐎠𐎫𐎷𐎡𐎹 frog.

𐎠𐎫𐎷𐎡𐎹 hare.

𐎠𐎫𐎷𐎡𐎹 bear.

𐎠𐎫𐎷𐎡𐎹 partridge.

𐎠𐎫𐎷𐎡𐎹 stork.

𐎠𐎫𐎷𐎡𐎹 pigeon.

The correctness of using these words as masculines—is not quite established in every case. On the other hand, certain other names of animals, which have been noted above as being feminine, may occasionally be made use of in the masculine gender. ⁽²⁾ Conversely, the masculines 𐎠𐎫𐎷𐎡𐎹 "camel", 𐎠𐎫𐎷𐎡𐎹 "ass", when they have to denote females, are also employed as feminines. Also the word 𐎠𐎫𐎷𐎡𐎹 "horses" appears in the meaning "mares" as fem. (as well as 𐎠𐎫𐎷𐎡𐎹).

Radical 1
treated as
fem.-end-
ing.

§ 86. *Nouns formed with the sign of the feminine*, 𐎠𐎫𐎷𐎡𐎹, remain feminine, even when this termination is not so readily recognisable as being such a sign. Thus, for example 𐎠𐎫𐎷𐎡𐎹 "sign"; 𐎠𐎫𐎷𐎡𐎹 "fever"; 𐎠𐎫𐎷𐎡𐎹

⁽¹⁾ From *crachi*, a vulgar form of *clatri* or *clathri*, which again is traceable to *κλῆθρα* "bars".

⁽²⁾ Often we can by no means determine the gender by the name alone.

ܡܥܡܐ "weevil", m. and f.

ܢܨܠܐ "copy (of a writing)" m. and f.

ܡܥܬܝܡܐ "quiver", m. and f. (foreign word).

ܐܘܪܐ "wind", "spirit", preponderatingly f., especially in the sense of "wind"; pl. ܐܘܪܐ and ܐܘܪܐ (this only f.).

ܩܦܬܐ "firmament" (Hebr.) m., rarely f.

ܥܬܠܐ "stalk", f. (like the more usual ܥܬܠܐ, pl. ܥܬܠܐ) seldom m.

ܥܬܠܐ "herd" (of swine and demons) m. and f.

ܥܬܠܐ "heaven", is employed as sing. m., sing. f., and pl. m. (in this last use almost confined to translations of the Bible).

ܥܬܠܐ "sun", m. and f.

ܥܬܠܐ "spike", "ear of corn", m. and f.

ܥܬܠܐ "leg", "stem" f., seldom m.

ܥܬܠܐ "flood" (Hebrew) m. and f.

ܥܬܠܐ "brook" m. and f.

Gender of
Greek
words.

§ 88. Greek words keep their native gender in the large majority of cases. Thus for instance the following are fem.: ܥܬܠܐ "a letter" ܥܬܠܐ; ܥܬܠܐ (constr. st. ܥܬܠܐ) "robe" ܥܬܠܐ; ܥܬܠܐ "gastric disease" ܥܬܠܐ; ܥܬܠܐ "sword" ܥܬܠܐ (this from Persian *šamšēr*); ܥܬܠܐ ܥܬܠܐ (Acc.); and the numerous words in ܥܬܠܐ (η § 46). Amongst others almost all those in ܥܬܠܐ are masc., as also ܥܬܠܐ ܥܬܠܐ; ܥܬܠܐ ܥܬܠܐ; ܥܬܠܐ ܥܬܠܐ; ܥܬܠܐ ܥܬܠܐ. Yet many variations occur here too. Thus ܥܬܠܐ ܥܬܠܐ is m.; ܥܬܠܐ ܥܬܠܐ, is fem.; ܥܬܠܐ ܥܬܠܐ, is mostly f.; ܥܬܠܐ ܥܬܠܐ, (also ܥܬܠܐ) appears too as masc.; ܥܬܠܐ ܥܬܠܐ "price" is held as fem. in the sing. or as masc. in the pl. ܥܬܠܐ (like the Syriac word of the same meaning ܥܬܠܐ); ܥܬܠܐ ܥܬܠܐ is mostly f., yet m. also; ܥܬܠܐ ܥܬܠܐ is m. and f.; ܥܬܠܐ "gallery" ܥܬܠܐ (f.) m. and f. &c.

Greek neuters are oftenest masc. in Syriac; yet sometimes they are also fem.: Thus is it with ܥܬܠܐ, ܥܬܠܐ, ܥܬܠܐ and other secondary forms) ܥܬܠܐ; ܥܬܠܐ = *velum*, &c. ܥܬܠܐ "hot water boiler" ܥܬܠܐ occurs as m. and f.

Greek
plural-
endings.

§ 89. Greek words pretty frequently form Syriac plurals (particularly when, in the Syriac fashion of their singular, they end in ܥܬܠܐ),

e. g. ܦܪܘܫܐ *πόρος*, pl. ܦܪܘܫܐ; ܬܚܝܢܐ m. *τέχνη*, pl. ܬܚܝܢܐ; ܕܥܡܐ (East-Syrian), ܕܥܡܐ (West-Syrian) m. *τάξις*, ܕܥܡܐ; ܡܚܝܬܐ *κληρικός*, ܡܚܝܬܐ; ܕܥܡܐ *ζήτημα*, ܕܥܡܐ; but often too they receive Greek plural terminations. Thus in particular:—

1. ܐ — = *οι*: ܐܝܠܐܡܐ *μέθοδοι*; ܐܝܠܐܡܐ *σύνοδοι*; ܐܝܠܐܡܐ *ὁρθόδοξοι*; ܐܝܠܐܡܐ *Στοιχοί*; ܐܝܠܐܡܐ *κληρικοί*, and many others.
2. ܐ — = *αι* (accordingly not distinguishable from the Syriac masc. plural-ending): ܐܝܠܐܡܐ *συνοδικαί* (pl. of ܐܝܠܐܡܐ *συνοδική* “synodal letter”); ܐܝܠܐܡܐ *διαθήκαι* (from ܐܝܠܐܡܐ *διαθήκη*), &c.
3. ܐ — = *ας*: ܐܝܠܐܡܐ *διαθήκας*; ܐܝܠܐܡܐ *οὐσίας*, &c. Very often ܐܝܠܐܡܐ is used for this (properly *ους*, but seldom answering exactly to this Greek termination): ܐܝܠܐܡܐ *μηχανάς*, &c. So ܐܝܠܐܡܐ as pl. from ܐܝܠܐܡܐ *τόνος*. This ܐܝܠܐܡܐ is customarily vocalised as ܐܝܠܐܡܐ (to amend the old error), which is to be read *as*. So also ܐܝܠܐܡܐ = *ας*: ܐܝܠܐܡܐ *πλάκας*; ܐܝܠܐܡܐ *Καίσαρας*; ܐܝܠܐܡܐ *ἀέρας*; ܐܝܠܐܡܐ also appears for this, *e. g.* ܐܝܠܐܡܐ *Σειρήνας*.
4. ܐܝܠܐܡܐ = *εις*: ܐܝܠܐܡܐ *τάξεις* (from ܐܝܠܐܡܐ *τάξις*); ܐܝܠܐܡܐ *λέξεις* (from ܐܝܠܐܡܐ); ܐܝܠܐܡܐ *αἱρέσεις*, &c. In rare cases only is ܐܝܠܐܡܐ, ܐܝܠܐܡܐ = *ες* employed.
5. ܐ — = *α*: ܐܝܠܐܡܐ *εὐαγγέλια*; ܐܝܠܐܡܐ *κεφάλαια*, &c. Add ܐܝܠܐܡܐ, ܐܝܠܐܡܐ: ܐܝܠܐܡܐ *δόγματα*; ܐܝܠܐܡܐ *ζητήματα*, &c.

The Greek terminations are often wrongly applied, *e. g.* ܐܝܠܐܡܐ *τοπάρχαι*; ܐܝܠܐܡܐ *βήλα*, &c.

Greek analogy is followed also in the formation of ܐܝܠܐܡܐ, ܐܝܠܐܡܐ (instead of ܐܝܠܐܡܐ § 81) from the Syriac ܐܝܠܐܡܐ “garden”, and ܐܝܠܐܡܐ (instead of ܐܝܠܐܡܐ § 146) from ܐܝܠܐܡܐ “a town”.

§ 90. Proper names suffer no change in the plural in cases like ܐܝܠܐܡܐ *“two Adam’s”*; ܐܝܠܐܡܐ *“four Mary’s”*; ܐܝܠܐܡܐ *“many Lot’s”* &c. So too for the most part is it with names of letters of the alphabet, *e. g.* ܐܝܠܐܡܐ *“two Nūn’s”*, although ܐܝܠܐܡܐ is also found, &c. Thus too ܐܝܠܐܡܐ *“five gēr’s”*, *i. e.* five times the particle *gēr*. Also ܐܝܠܐܡܐ *“two woes”*, as well as ܐܝܠܐܡܐ; for which others have ܐܝܠܐܡܐ as well as ܐܝܠܐܡܐ.

Nouns
undergoing
no change
in plural.

Defective
nouns.

§ 91. Many substantives appear only in the singular, others only in the plural. A good many,—particularly of those of the masculine form,—want the absolute and construct states, at least in the singular, or have these supplied only later and artificially, or at least they rarely appear in them. On the other hand a very few appear merely in the construct state or in the absolute state.

Certain ab-
stracts ex-
pressed by
plurals.

§ 91^b. An Abstract expressed by the pl., is found in **نَظَر** “life”; **رَحْمَة** “compassion”; **تَحْلُوت** “emancipation”; **زَوْجَة** “marriage”; **مَتْرَاحَة** (East-Syrian **مَتْرَاحَة**) “betrothal”.

B. Survey
of the no-
minal
forms.
Preliminary
observa-
tions.

B. SURVEY OF THE NOMINAL FORMS.

§ 92. We deal here only with forms consisting of three or more radicals, and with bi-radicals which have become quite analogous to those forms;—as **فَمَل** “mouth”, **مَعْل** “bow”, &c. (to which many others are added, that can no longer be authenticated by us as such). For the other bi-radicals, or for words in other respects very irregularly formed,—v. under anomalous forms § 146. Besides, in instituting this survey, we are in no way aiming at completeness.

According to § 91,—in many substantives, particularly such as have not a feminine ending, we can only authenticate the Emphatic state in the singular. In most cases, however, this form is itself sufficient, particularly with words which have a feminine ending, to enable us to construct the other contingent State-forms.

Alterations are sustained by the ground-form, through the approach of the endings, but, as a rule, in cases only where vowels originally short take thereby a place in an open syllable. The Construct state (with which, in words that have no feminine ending, the Absolute state coincides) exhibits words in most instances as still in their relatively original form, cf. **مَدَج**, **مَدَج**, **مَدَج**, &c., which in the Emphatic state become, according to § 43 A, **مَدَجْ**, **مَدَجْ**, **مَدَجْ**. Many words of the simplest form are exceptions to this rule; and in these words it is only the Emphatic state which retains the vowel in its own place (**مَدَجْ**; Absolute and Construct states, **مَدَج** for *mark* § 93). In certain respects feminine formations also are exceptions, like **مَدَجْ**; constr. st. **مَدَجْ**, &c.

(AA) TRI-RADICAL NOUNS UN-AUGMENTED EXTERNALLY.

(AA) Tri-radical nouns un-augmented externally. Preliminary observations.

THE SHORTEST FORMS.

§ 93. Forms with short vowel of the first radical and absence of vowel of the second (originally *qatl*, *qitl*, *qutl*) coincide so frequently in Syriac with those which had a short vowel both after the first and the second radical (*qaṭal*, *qaṭil*, *qīṭal*, &c.), that we can only in part keep them separate.

The monosyllabic ground-form *qatl*, &c., when no ending is attached, throws the vowel behind the 2nd radical, in the case of a strong root, e. g. *ܡܠܟ* for *malk*, *ܡܡܘܫ* for *quḏš*.

The insertion of an *ā* after the 2nd radical in the plural (Hebrew *mēlāchīm*, *malēchē* from *malakīm*, *malakai* from *malk*) is still shown in a few traces. On this rests the double writing in *ܕܡܠܟܐ*, *ܕܡܠܟܐ*, &c. (§ 21 D), which springs from a time when the plural *‘amāmē* was still formed from the singular *ܕܡܠܟܐ*. Some few of these nouns, farther, ‘soften’ the 3rd radical in the plural as if it followed a vowel: thus *ܥܫܒܐ* “herb”; *ܥܩܒܐ* (East-Syrian) from *‘esāvē*; *ܫܠܒܐ* “theft”, *ܫܠܒܐ* (East-Syr. tradition); *ܐܠܦܐ* “thousand”; *ܐܠܦܐ*, *ܐܠܦܐ*; and *ܡܢܪܐ* “stock”, *ܡܢܪܐ*, &c. The influence of the original vowel in these cases is evident in some examples; e. g. in *ܠܚܝܬܐ* “ways, journeys”, from *halakhāthā* from *ܠܚܝܬܐ* out of original *halakhathā*. But the large majority fashion the plural forms directly according to those of the singular.

§ 94. A. With *a* and *e* of strong root: (a) *ܡܠܟܐ* “king”, absolute and construct states *ܡܠܟܐ*; pl. *ܡܠܟܐ*, absol. st. *ܡܠܟܐ*, constr. st. *ܡܠܟܐ*, &c. With *a* and *e* of strong root.

In the constr. and abs. states of the sing. an *e* appears in these cases throughout: *ܥܬܐ* “bone”, *ܥܬܐ*; *ܥܠܐ* “lord”, *ܥܠܐ*; *ܥܡܐ* “soul”, *ܥܡܐ*. So *ܡܬܐ* “belly”; *ܡܬܐ*; *ܡܬܐ* “servant”; *ܡܬܐ*; *ܡܬܐ* “evening”; *ܡܬܐ*; *ܡܬܐ* “image”; *ܡܬܐ*; *ܡܬܐ* “taste”; *ܡܬܐ*; *ܡܬܐ* “rope”, and many others.

On the other hand, *a* appears before a final guttural and *r* (§ 54): *ܠܐܕܐ* “door”, *ܠܐܕܐ*; *ܠܐܕܐ* “body”; *ܠܐܕܐ*; *ܠܐܕܐ* “morning”, &c.

With feminine ending: *ܡܠܟܐ* “queen”, abs. state *ܡܠܟܐ* (does it occur?), constr. st. *ܡܠܟܐ*; pl. *ܡܠܟܐ*, abs. st. *ܡܠܟܐ*, constr. st. *ܡܠܟܐ*, &c.

B. (b) With *e*: **فَحْبِلْ** “half”, abs. and constr. st. **فَحْبِل**; pl. **فَحْبِلَا** (the East-Syrians **فَحْبِلَا** § 93), **فَحْبِلِي**, **فَحْبِلِي**, &c.—In the abs. and constr. states of the sing., here also *e* appears throughout, *e.g.* **فُحْلَا** “foot”, **فُحْلَا** “silver”; **فُحْلَا** “herb”:—but of course **فُحْلَا** “flesh”, &c.

With feminine ending: **فُحْلَا** “plant”, **فُحْلَا** (**فُحْلَا**, **فُحْلَا** § 52 B) “fear”, &c. But also **فُحْلَا** “brook” (others **فُحْلَا**); **فُحْلَا** “calf” (or **فُحْلَا** § 52), constr. st. **فُحْلَا**, pl. **فُحْلَا**; **فُحْلَا** for **فُحْلَا** “vine” (§ 28), and some others,—belong to this class.

C. (c) Manifest traces of an originally short vowel after the second radical are farther shown by **فُحْلَا** “gold” (from *dahāvā* § 23 D), abs. and constr. st. **فُحْلَا**; **فُحْلَا** “milk”⁽¹⁾; **فُحْلَا** “raven”; **فُحْلَا** “town”; **فُحْلَا** “bread”, &c.; and with transition to *e*: **فُحْلَا** “wing” (from *kanafā*); **فُحْلَا** “dampness” (West-Syrian **فُحْلَا**), and many others. That words like **فُحْلَا** “hope”, **فُحْلَا**; **فُحْلَا** “mas”, **فُحْلَا**; **فُحْلَا** “flesh”, **فُحْلَا**; **فُحْلَا** “husk”; **فُحْلَا** “prey”; **فُحْلَا** “earth” (as a material) belong to this class, can no longer be recognised by the form: on the other hand the *a* of the abs. and constr. st. of **فُحْلَا** “beard”, **فُحْلَا**; **فُحْلَا** “time”, **فُحْلَا**; **فُحْلَا** “camel”, **فُحْلَا**, manifestly refers them to this class.

D. The adjectives, which mostly had *ě* after the 2nd radical, do not show any clear trace of it (§ 23 D): **فُحْلَا** “leprous”, **فُحْلَا**; **فُحْلَا** “sleeping”, **فُحْلَا**; **فُحْلَا** “stammering”, **فُحْلَا**; **فُحْلَا** “new” (§ 26), **فُحْلَا**; **فُحْلَا** “difficult”, **فُحْلَا**, and many such. *a* is shown in this class not only by those which end in a guttural, like **فُحْلَا** “unfruitful”, **فُحْلَا**; **فُحْلَا**, but also by those in *l*: **فُحْلَا** “brought low”, **فُحْلَا** (West-Syrian **فُحْلَا**); **فُحْلَا** “difficult”, **فُحْلَا** (generally **فُحْلَا**); **فُحْلَا** “foolish”, **فُحْلَا**.

There was an original *e* also in **فُحْلَا** “shoulder”, **فُحْلَا**, and in **فُحْلَا** “liver”; probably also in **فُحْلَا** “heel” (still with softening).

E. Various forms with feminine ending are yielded, agreeing in part with those under (a) and (b). Thus of words with originally two *a*’s: **فُحْلَا** “soul”, abs. st. **فُحْلَا**, constr. st. **فُحْلَا**, pl. **فُحْلَا**; **فُحْلَا** “expenditure”, **فُحْلَا** (also **فُحْلَا**); **فُحْلَا** “level place”, **فُحْلَا**; **فُحْلَا**.

(¹) With the generality of these words the constr. and abs. st. of the singular cannot be authenticated.

“time”, **زَمان**, &c. So of adjectives: **مَعْدَب** “humble (f.)”, **مَجْدَب** “hungry (f.)”, **حَصْب** “difficult (f.)”, **سَبَب** “new (f.)” (§ 26); to which add **سَبَبَا** “*socia*”, &c.; all these have in the pl. **مَعْدَبَات**, &c., with *a* of 1st radical. Other adjectives have always *a* with the 1st: **لَبَب** “unclean (f.)”; **تَبَد** “waste” (pl. **تَبَدَات**, with soft **د**); **يَجْف** “modest”; **جَهَب** or **جَهَبَا** (§ 52 B) “pregnant”, &c. So the East-Syrians have **زَبَد**, the West-Syrians **زَبَدَا** “unclean” (f.).

With *e*, **زَمَد** “alms”, **زَمَدَا**; **يَمَد**, **يَمَدَا** (§ 52 B) “howling”; **وَجَب** “course” (§ 52 B; the East-Syrians **وَجَبَا** ⁽¹⁾), **وَجَبَا**, &c. So the adjectival **يَمَدَا** “a female”, abs. st. **يَمَد**, pl. **يَمَدَات**.—Cf. **جَبَدَا** “cluster of grapes”, **جَبَدَا** (§ 81).

§ 95. *With forms from roots primae l*, section § 34 comes frequently into operation. To this class belong, amongst others, **لَب** “hire”, constr. **لَبَا**; **لَب** st. **لَبَا**; **لَبَا** “earth”, **لَبَا**;—**لَبَا** “mourning”;—**لَبَا** “ship”, **لَبَا**.

Feminines: **لَبَا** “testicle”—**لَبَا** “groan” (pl. will be **لَبَات**); **لَبَا** “what is lost” (West-Syrian **لَبَا**, constr. st. **لَبَات**).

§ 96. *Primae ʿ (o)*: **يَمَد** “month”, constr. and abs. st. **يَمَد**; **يَمَد** With *a* and *e* of roots *primae ʿ*. (§ 40 C); **يَمَد** “offspring”, &c.—Feminines: **يَمَدَا** “knowledge”, “science”, **يَمَدَا**—**يَمَدَا** (West-Syrian **يَمَدَا**) “loan”, **يَمَدَا**, **يَمَدَا**; **يَمَدَا** “excrement”. (o).—*o* remains in **وَجَدَا** “an agreement” (§ 40 A), constr. and abs. st. wanting.

§ 97. *Mediae l*: **رَب**, **رَبَا** “head”; **رَب**, **رَبَا** (§ 53)—**رَبَا** “well”; **رَبَا** With *a* and *e* of roots *mediae l*. “wolf”; **رَبَا** “pain”, **رَبَا**—**رَبَا**, **رَبَا** “fig” (§ 28)—**رَبَا** “weariness”, **رَبَا**; **رَبَا** “luxus” (only in pl.); **رَبَا**, constr. st. **رَبَا** “butter”—**رَبَا** “question” (§ 52 B), **رَبَا**.

§ 98. *Mediae o (and ʿ)*. To the simplest formations with *a*, there correspond forms like **هَمَدَا** “end”, **هَمَدَا** (§ 49 A); **يَمَدَا** “day”, **يَمَدَا**; **يَمَدَا** “death”—**يَمَدَا** “house”, **يَمَدَا**; **يَمَدَا** “eye”, **يَمَدَا**; **يَمَدَا** “summer”. (and ʿ).

With **وَمَدَا** “understanding”, and the foreign word **دَمَدَا** “dye”, the East-Syrians form the abs. and constr. st. **وَمَدَا**, **وَمَدَا**, the West-Syrians **وَمَدَا**, **وَمَدَا**.—Feminines: **وَمَدَا** “stature”; **وَمَدَا** “twig”; but **وَمَدَا** “cow”—**وَمَدَا** “wild goat” (fem.), but **وَمَدَا**, **وَمَدَا** “egg” (§ 49 A).

With *i*: **يَمَدَا** “judgment” (يَمَدَا); **يَمَدَا** “yoke”, &c.

(1) Similar differences of form are farther met with.

B. To forms with two *a*'s from strong roots, correspond (§ 41) those with *ā*, like **فلا** “voice”; **هجد**, **هجد**, f. **هجد** “an old person”; **جمد** (abs. st. **جمل**, constr. st. **جمد**) “distress”, &c. But along with these appear relatively later forms having a consonantal *w*: **نوسد** “free space”, and **زمد** (East-Syrian **زمد**) §§ 52; 49 B) “a quaking”; **لوسد** (East-Syrian **لوسد**) “amazement”.

C. A special class is formed by words with *ē* (ē) like **جارل** “stone”; **فسل** “fragrance”; **جارل** “demon”; **جارل** “fruit”; **جارل**, **جرب**, **جرب** “just”; **جارل**, **جارل** “deaf”; **زارل** “falsehood”, and some others, which in part at least spring from roots *med. o* and follow their analogy.

With *a* and
e of roots
with
middle *n*.

§ 99. *With middle n.* The shortest forms here in part assimilate the *n*, according to § 28; thus **جد** “oppression”; **قفل** “countenance”; **نفل** “palate”⁽¹⁾ &c. But otherwise **نفل** “assembly”. The constr. st. of **جرا** “goat” is **حمر**. From **نفل** “side” with **نفل** comes the expression **نفل** (the throwing out of *n* being only a later alteration).

With *a* and
e of roots
tertiae l.

§ 100. *Radical l in the 3rd position* still leaves its traces in **نفل** (for **نفل** § 34) “hatred”; **نفل** (for **نفل**) “zeal”; **نفل** “simile”, parable”, **نفل**; and in the adjective **نفل** “unclean” (abs. and constr. st.), emph. st. **نفل**, f. **نفل**, **نفل**, **نفل** or **نفل** (East-Syrian).—Otherwise the forms of *tert. l* pass into those of *tert. n*.

With *a* and
e of roots
tert. n (o).

§ 101. *Tert. n* (o): **نفل** “he-goat”; **نفل** “mill”—**نفل** “meditation”; **نفل** “concealment”, &c. all want the constr. and abs. st.; only **نفل** “rest” still forms an abs. st. **نفل** (§ 50 A).—With *o*: **نفل** “serenity”; **نفل** “swimming”; **نفل** “ceasing”; **نفل** “look” (pl. **نفل**, **نفل**); and some few feminines **نفل**, **نفل**, “joy”; **نفل**, **نفل** “beast” (§§ 40 D; 76 B); cf. **نفل** and **نفل** (§ 97). Perhaps also **نفل** “share” (if it stands for **نفل**).

To those with short vowel after the 2nd radical, correspond several substantives like **نفل** “reed”; **نفل** (plural form) “heaven” (§ 146); and many adjectives like **نفل** “pure”; **نفل** “hard”, &c. Feminines: **نفل**.

⁽¹⁾ The secondary form—**نفل**, usually in the pl. **نفل**, must belong to § 94 C: Probably also **نفل**.

⁽²⁾ On the plurals of these forms v. §§ 72 and 79 A.

(abs. st. **فَمِل**, constr. st. **فَمِي**; pl. **فَمْتَا**); **مَقْدَا**, &c. Similarly the substantives **حَمِلَا** “creation”, pl. **حَمَلَا**; **فَتْنَا** “direction”, **فَتْنَا**; **لَبَّيَا** (East-Syrian **لَبَّيَا**) “fat-tail”; **مَبِلَا** “village” (§ 146), and many others, which however,—at least part of them,—belong to the simplest forms.

There are, farther, special forms of the second kind, in *āthā*: **حَبْلَا** “seeking”; **هَمْلَا** “smell”; **لِلْ** (for **لِلْ**) “dirt”, &c., as well as those spoken of in § 77, like **رَحْلَا** “prayer”, &c.,—to which farther belong **مَجْلَا** “dung-cake” (**مَجْلَا**⁽¹⁾) appears as its plural, with constr. st. **قَجْ**, **مَحْمَلَا** (as well as **مَحْمَلَا**) “rennet—calf’s paunch—for curdling milk”, and **مَحْمَلَا** “wax”.

§ 102. Forms *mediae geminatae*. In those without fem.-ending, no distinction can be maintained between the first and second formations: **جَم** “folk” **جَمَعْتَا**, **جَمَعْتَا** (§ 21 D); **بَلَا** “brook”; **لَلَا** “dew”; **بُذ**, **بُذ** “great”; **بَعْلَا** “priest”; **تَلَا**, **تَلَا** “living”—**جَلَا** “heart”, **جُذ**; **بُذَا** “bear”; **بُذَا** “wormwood” (pl.). With Fem.-ending **جَدَلَا** “bride”, **بُذَلَا**; **بُذَلَا** “magna”; **تَلَلَا** “viva”—**جَدَلَا** “cause”, **جَلَلَا**, **جَلَلَا**, **جَلَلَا**, **جَلَلَا**; **جَدَلَا** “word”, **جَلَلَا**, **جَلَلَا** (pl. **جَلَلَا** § 81).—According to the second formation **جَدَلَا** “produce”, **جَدَلَا**; **جَدَلَا** (West-Syrian **جَدَلَا**) “lamentation”, **جَدَلَا**.

With a and
e of roots
mediae
geminatae.

§ 103. *With u*. The forms *quṭl* and *quṭul* were never so separated as, for instance, *qatṭl* and *qatṭal*. Certain traces of a vowel after the 2nd radical are shown (in the softening of the 3rd), which vowel however can hardly be called original. The *u* frequently takes the second place (or remains there only).

With u of
strong root.

Of *strong roots*, and those similar to them: **جَمَعْلَا** “body”; **جَمَعْلَا**, &c.; **مَهْمَلَا** “holiness”; **أَمَسْلَا** “remoteness”; **أَمَسْلَا** “bribery”; **أَمَسْلَا** “length”; **كَمَسْلَا** “knee”; **كَمَسْلَا** “desolation”; **أَمَسْلَا** “strength”; **أَمَسْلَا** “trembling” (without assimilation of the *n*), &c.: abs. and constr. st. **أَمَسْلَا**, **أَمَسْلَا**, **أَمَسْلَا**, **أَمَسْلَا**. So also the adjectival **أَمَسْلَا** “uncircumcised” (originally formed differently, it would seem), **أَمَسْلَا**; as well as **أَمَسْلَا** *ἀμφοτεροδέξιος*, and **أَمَسْلَا** “limping”, “*claudus*”⁽²⁾. But **أَمَسْلَا** “way” and **أَمَسْلَا** “meeting” have **أَمَسْلَا** and **أَمَسْلَا**.

(1) Others read **مَجْلَا**.

(2) If, however, this is **أَمَسْلَا** with *Quššāyā*, then it belongs to § 114.

Feminines (to some extent at first formed differently): **ܟܥܫܝܐ** “whispering”, **ܟܥܬܦܐ**; **ܟܥܢܐ** “blessing”, **ܟܥܢܐ**; **ܟܥܢܐ** “tail”, **ܟܥܢܐ** (and **ܟܥܢܐ** § 71); **ܟܥܢܐ**, **ܟܥܢܐ** (§ 52 B) “cleft”; **ܟܥܢܐ**, **ܟܥܢܐ** “kiss”, **ܟܥܢܐ**; **ܟܥܢܐ**, **ܟܥܢܐ** “riddle”, **ܟܥܢܐ**; **ܟܥܢܐ** (perhaps **ܟܥܢܐ**) or **ܟܥܢܐ** (§ 51) “patch”, pl. **ܟܥܢܐ** and **ܟܥܢܐ** &c. But **ܟܥܢܐ** “measure”, **ܟܥܢܐ**, **ܟܥܢܐ**, **ܟܥܢܐ**; **ܟܥܢܐ** “coal”, **ܟܥܢܐ**; **ܟܥܢܐ** “vertebra”, **ܟܥܢܐ** and **ܟܥܢܐ** (§ 81); **ܟܥܢܐ** = **ܟܥܢܐ** “tail”.

With u of weak roots.

§ 104. *Mediae* o: **ܟܥܢܐ**, **ܟܥܢܐ** “wind, spirit”; **ܟܥܢܐ** “fire”, &c.—With o: **ܟܥܢܐ** “owl”.—Feminine **ܟܥܢܐ** “form”.

Tert. l: **ܟܥܢܐ** “multitude”, constr. st. with feminine ending **ܟܥܢܐ**.

Tert. ܐ: **ܟܥܢܐ** “manger” (pl. § 79 A); **ܟܥܢܐ** “young animal”, **ܟܥܢܐ** (§ 72); **ܟܥܢܐ** “likeness”, **ܟܥܢܐ** (id.).—Feminines: **ܟܥܢܐ** “evil-speaking, abuse”, **ܟܥܢܐ**; **ܟܥܢܐ** “cap”; **ܟܥܢܐ** “wailing”, **ܟܥܢܐ**; **ܟܥܢܐ** “kidneys” (pl.), &c. (1).

Mediae gem.: **ܟܥܢܐ**, **ܟܥܢܐ** (§ 48) “all”, emph. st. **ܟܥܢܐ**; **ܟܥܢܐ** “place”, **ܟܥܢܐ**; **ܟܥܢܐ** “bosom”; **ܟܥܢܐ** “pit”; **ܟܥܢܐ** “strength”; **ܟܥܢܐ** (or **ܟܥܢܐ**) “marrow”; **ܟܥܢܐ** “deaf person”.—Feminines: **ܟܥܢܐ** “place”, **ܟܥܢܐ**, **ܟܥܢܐ**, pl. **ܟܥܢܐ** (§ 71); **ܟܥܢܐ** “lamentation”.

With falling away of 1st rad.

§ 105. We have the remains of a formation from *prim.* o with falling away of the 1st radical in **ܟܥܢܐ** “sleep”, from **ܟܥܢܐ**, constr. st. **ܟܥܢܐ**, abs. st. **ܟܥܢܐ**, as if it were *med. gem.*, but East-Syrian still **ܟܥܢܐ**; farther **ܟܥܢܐ** “care” (also indeed **ܟܥܢܐ**, **ܟܥܢܐ**); **ܟܥܢܐ** “wrath”; **ܟܥܢܐ** “excrement” (as well as **ܟܥܢܐ**). Perhaps also **ܟܥܢܐ** (for **ܟܥܢܐ**) “stem” belongs to this class (pl. **ܟܥܢܐ**, **ܟܥܢܐ** as if from **ܟܥܢܐ**). So **ܟܥܢܐ** “sweat”.—Similarly from *prim.* ܐ: **ܟܥܢܐ** and **ܟܥܢܐ** “breath” from **ܟܥܢܐ**; and perhaps **ܟܥܢܐ** “lot” and **ܟܥܢܐ** “lot” and “strip, rag” (it must have Greek π § 15); farther **ܟܥܢܐ** pl. **ܟܥܢܐ** “drop”.—Of *prim.* l in the same way: **ܟܥܢܐ** “end”, constr. st. **ܟܥܢܐ** (as if from **ܟܥܢܐ**); and **ܟܥܢܐ** “pocket” and “beam” (for **ܟܥܢܐ** from **ܟܥܢܐ**), pl. **ܟܥܢܐ**. It is obvious that the speech itself takes over these words into other classes (2).

(1) Whether it is o or e here,—is not in every instance certain.

(2) **ܟܥܢܐ** (**ܟܥܢܐ**, **ܟܥܢܐ**) “church”, which according to its formation belongs to this class, is borrowed from the Hebrew (עֵדוּת).

WITH \bar{a} AFTER THE FIRST RADICAL.

With \bar{a} after
the 1st rad.:
With short
vowel after
2nd rad.

§ 106. (a) a after the 2nd radical is or was found in the case of: جِجْم , ⁽¹⁾ جَلْجَل , جَلْقَل , جَلْقَت “eternity”, world”; نَمَل “seal” ⁽²⁾; and perhaps نَظَل “axe” (East-Syrian نَظَل). The usual form of the Act. Part. of the simple stem of the verb has e after the 2nd: وَنَم “loving”; وَسَل , وَسَل , &c.— وَسَل “flying”; وَسَل “breaking” (§ 54)— وَسَل “standing”, وَسَل ; وَسَل “hating”, وَسَل “hater, enemy” (§§ 33 A; 172 C); وَسَل “revealing”, وَسَل ; وَسَل “beautiful”, وَسَل .— وَسَل “entering” (وَسَل), وَسَل or وَسَل &c. Sometimes the Participial form is purely substantive, thus وَسَل “a fuller”, وَسَل “doorkeeper” (which have no verb supporting them).—Feminines: Abs. st. وَسَل ; وَسَل ; وَسَل , وَسَل ; وَسَل or وَسَل or وَسَل or وَسَل . In the Emph. st. mostly substantive: وَسَل “eating”, “consuming”; وَسَل “column”, &c.— وَسَل . With the 3rd rad. a guttural: وَسَل “bird”; وَسَل “island”, &c. (§ 54); but so also with a وَسَل “nape of the neck”; وَسَل “waggon” (others وَسَل).— وَسَل “whore”, وَسَل ; وَسَل “beam”, Abs. st. وَسَل (§ 75), وَسَل , &c.— وَسَل .

§ 107. (b) With \bar{o} after the 2nd radical, *Nomina agentis* may be formed from every Part. act. of the simple verb stem (Peal): وَسَل “murderer”; وَسَل , &c.—Feminines: وَسَل ; وَسَل , &c. (on the plurals of the feminines v. § 71). We join to this class several other substantives, like وَسَل “jackal”; وَسَل (with \bar{o} according to exact tradition) “table”.

§ 108. (c) Some few have \bar{i} after the 2nd radical, like وَسَل “weaver’s beam”; وَسَل “a marsh”— وَسَل “a weaver’s beam”; وَسَل “brevia”; وَسَل “storm of rain”; وَسَل “club”, &c.

WITH SHORT VOWEL OF THE 1ST AND \bar{a} OF THE 2ND RADICAL.

§ 109. The short vowel must become throughout (except with \bar{i}) a mere *sh'eva* (§ 43 A); it is in very many cases no longer possible to determine whether it was originally a , i or u . Many varieties have met together here.

With short
vowel of the
1st and \bar{a}
of the 2nd
rad.

(1) The Nestorians distinguish the Construct st.—hardly ever occurring in old times in the meaning “world”—artificially by the vocalisation جِجْم .

(2) نَمَل is a very ancient word borrowed from the Egyptian.

For example we have Abstract nouns, particularly numerous *Nomina actionis* from verbs of the simple stem: **سَدَمَ** “confirming by seal”; **قَرَرٌ** “decision”; **مِطْرٌ** “war”; **حَدٌّ** “deed”; **حَجَلٌ** “swallowing”; **سَنٌّ** “looking at”, “regard”; **مِصْعَلٌ** “covenant”; **ذُورٌ** “exulting”; **رَجَلٌ** “inclination”; **يَهْدٌ** “becoming”; **إِغْبَا** “honour” (§ 40 C); **إِغْبَا** “pouring out”; **إِهْبَا** (East-Syrian **إِهْبَا**) “fetter”⁽¹⁾. Also **إِيْلَا** “help” probably belongs to this class. Add **عَجَلٌ** “cough”; **عُيْلٌ** “weakness of the eyes”, and several other names of bodily ailments.

Farther, **سَعْنٌ** “ass”; **حَبْنٌ** “wild-ass”; **أَنَسٌ** &c. “man” (§§ 32; 146), and **إِلَهٌ** “god”.—Add to these, adjectives like **عَجَبٌ** “smooth”; **مَهَبٌ** “bald”; **عُجْبٌ** “baldheaded”; **هَجَبٌ** “hairy”; **عُفْلٌ** “hook-nosed”; **عُثْمٌ** “swarthy”; **حُجْلٌ** “worn out”; **عُتْبٌ** “out of one’s mind”; **هُتْبٌ** “impaired in mind”⁽²⁾.—Feminines: **مُعْصِلَةٌ** “resurrection”; **عُفْصِلَةٌ** “discovery”, “invention”; **مُتْأَلٌ** “appeal”, &c. Farther, **نُجْجِلٌ** “sawdust”; and several other words for “parings”, “filings”.

With short vowel of the 1st and i(ē, ai) of the 2nd rad:
With i of 2nd rad.

WITH SHORT VOWEL OF THE 1ST AND \bar{i} (\bar{e} , \bar{a}) OF THE 2ND RADICAL.

§ 110. All Passive participles belonging to the simple stem (excepting those of *tert.* ب) have \bar{i} after the 2nd radical (and originally *a* after the 1st); so also have many adjectives: thus—**مُهْلِلٌ**, **مُهْلِلٌ** &c. “killed”; **إِقْتَبٌ** “said”; **إِجْبَانٌ** “day-labourer”; **إِجْلَالٌ** “sad”, “an ascetic”; **تَجِبٌ** “born”; **شَرِبٌ** “shorn”. From *med.* ه: **زَبٌ** “caught”; **تَسٌ** “mild”; **قَمٌ** “placed” (f. **قَمَصِدٌ** “treasure”) &c.; but **وَقَبٌ** “wide”; **حَقَبٌ** “blind”.—From *tert.* ل farther, the pl. **هَتْلَالٌ**, **هَتْلَالٌ**, fem. sing. **هَتْلَالٌ** “hated” (cf. § 172 C; the sing. abs. state would be **هَتْدٌ**). Thus also many substantives, like **مُكَلَلٌ** “crown”; **هَقْتَلٌ** “ship”, &c.

With e of 2nd rad.

§ 111. An \bar{e} , which generally becomes \bar{i} with the West-Syrians, is exhibited by **نُتْلَالٌ** “terror”; **بُجْلَالٌ**, West-Syrian **بُجْلَالٌ** or **بُجْلَالٌ**, **بُجْلَالٌ** “recovering breath”, “recreation”; **مُجْلَالٌ**, **مُجْلَالٌ** “ambush”: Probably one or two others are to be met with.⁽³⁾

(1) Perhaps belonging to § 116.

(2) I adduce adjectives here, without adhering to consistency, sometimes in the Abs. st., sometimes in the Emphatic.

(3) The East-Syrians read **مُجْلَالٌ** for **مُجْلَالٌ** “fulness” (**فُجْلَالٌ** “flood” is an Assyrian).

§ 112. Diminutives were formed by a *u* after the 1st, and an *ai* With *ai* of 2nd rad. after the 2nd radical. Whence we have in Syriac still ܚܚܒܐ “young man”, and f. ܚܚܒܬܐ “young girl”; ܨܝܒܐ “sucking-pig”; and with *u* still ܕܠܐ “gazelle”. ̣ܕܡܗܪܝܫ “hostage” has been turned into a like form: ܕܡܗܪܝܫܐ.

WITH SHORT VOWEL OF THE 1ST AND \bar{u} (\bar{o}) OF THE 2ND RADICAL.

§ 113. The short vowel was *a*,—predominating with the adjectives, or *u*,—predominating with the Abstract nouns. Here there seems to be no specific distinction between the \bar{u} and the \bar{o} ; \bar{o} is in fact a derived shade from \bar{u} . With short vowel of the 1st and \bar{u} (i) of the 2nd rad.

A few exhibit the signification of a Passive Participle (as in Hebrew): ܡܠܝܬܐ “loved”, f. ܡܠܝܬܐ; ܡܠܝܬܐ “hated” m., ܡܠܝܬܐ, ܡܠܝܬܐ “an unloved woman”; ܡܠܝܬܐ “concubine” (“*quae calcatur*”), pl. ܡܠܝܬܐ; ܡܠܝܬܐ “thing stolen” (?); ܡܠܝܬܐ “report”, pl. ܡܠܝܬܐ. Farther, ܡܠܝܬܐ “garment”; ܡܠܝܬܐ “virgin”, ܡܠܝܬܐ, &c.; ܡܠܝܬܐ “little” (§ 71); ܡܠܝܬܐ “synagogue”, ܡܠܝܬܐ, ܡܠܝܬܐ; ܡܠܝܬܐ “burial”; ܡܠܝܬܐ “circumcision”; ܡܠܝܬܐ (for ܡܠܝܬܐ § 26) “bride”—ܡܠܝܬܐ “ringlet”; ܡܠܝܬܐ “skirt”; ܡܠܝܬܐ “bunch of grapes”—ܡܠܝܬܐ “vomiting”; ܡܠܝܬܐ “name of a star-image”.⁽²⁾

WITH DOUBLING OF THE MIDDLE RADICAL.

§ 114. (1) With two short vowels. There are only a few cases; several can no longer be recognised by outward marks, and have passed over to other classes, probably at an early date. Some may have been originally quadriliteral, and the doubling may thus have been caused by the assimilation of an *n*: ܡܠܝܬܐ “small bird”, abs. st. ܡܠܝܬܐ, pl. ܡܠܝܬܐ; ܡܠܝܬܐ; With doubling of the middle rad.: With two short vowels.

borrowed-word). East-Syrian ܡܠܝܬܐ “chasm”, “cave” instead of ܡܠܝܬܐ is no doubt just a way of writing ܡܠܝܬܐ—which also occurs—necessitated by leaving out the \bar{a} .

(1) Perhaps this word, which has no known plural, has a short *u*. In that case it stands for ܡܠܝܬܐ, and belongs to § 94 E.

(2) This seems more accurate than ܡܠܝܬܐ, for with the old poets the word is dissyllabic.—In addition to the forms given above, notice ܡܠܝܬܐ (ܡܠܝܬܐ) “matter”, “mass”, “sum” (properly “fulness”).

مَحْلا “threshing-floor”, مَحْلا “wedder”, مَحْلا “little finger”; مَحْلا “stalk”, مَحْلا with مَحْلا, pl. مَحْلا; مَحْلا “ladder”; مَحْلا “hedgehog”; مَحْلا “shield”; مَحْلا “bar”; مَحْلا “one who tows a vessel”; and no doubt several more. Perhaps مَحْلا “raven”, and مَحْلا “stork” also belong to this class.

An old feminine form of this kind is also found in مَحْلا “fever” (f. from the Hebrew מַחְלָה), constr. st. مَحْلا, pl. مَحْلا.

With a after
the 1st, and
ā after the
2nd rad.

§ 115. (2) With a after the 1st and ā after the 2nd radical. Adjectives of degree, *Nomina agentis*, and names of occupations,—throughout: مَحْلا “pure”, “victorious”, مَحْلا, مَحْلا, &c., مَحْلا “contentious”; مَحْلا “firm”, from مَحْلا, but with w, مَحْلا “keenly eyeing, greedy”; مَحْلا “thief”; مَحْلا “butcher”; مَحْلا “tailor” &c. As *nomina agentis* these forms belong to verbs of the simple stem (Peal); yet there are found with the double-letter stem (Pael) مَحْلا “speaking” (مَحْلا to speak); مَحْلا “destructive”; مَحْلا “liar”; مَحْلا “liar”; مَحْلا “leader”; مَحْلا “babbler”. —مَحْلا “hero” (§ 28).—So too مَحْلا “pit”; مَحْلا (others مَحْلا) “fly”.

With e after
the 1st and
ā after the
2nd rad.

§ 116. (3) With e after the 1st and ā after the 2nd radical there are but a few: مَحْلا “covering”; مَحْلا “shadow”; مَحْلا “smoke”; مَحْلا “root”; مَحْلا “roof”; مَحْلا “tongue”; مَحْلا “hook” (pl. مَحْلا); and the adjective مَحْلا “white” (مَحْلا, مَحْلا, &c.)⁽¹⁾.

With u after
the 1st and
ā after the
2nd rad.

§ 117. (4) With u after the 1st and ā after the 2nd radical, a *nomen actionis* can be formed from any verb in Pael or its reflexive, *Ethpaal*: thus مَحْلا “murdering”, from مَحْلا (he) “murdered”; مَحْلا “warning”; مَحْلا “combining”; مَحْلا “supporting”; مَحْلا “pairing”; مَحْلا “question”; مَحْلا (abs. st. مَحْلا) “off-putting”; مَحْلا “howling” (from مَحْلا), &c. So also مَحْلا “shipwreck” from مَحْلا *navayein*.—Farther the adjectives of colour: مَحْلا “black”; مَحْلا “red”; مَحْلا “yellow”; مَحْلا “reddish”; مَحْلا “party-coloured (?)”⁽²⁾ and مَحْلا “hard stone”.—Perhaps also مَحْلا “pomegranate”.

(1) مَحْلا “left hand” is quadriliteral (= מַחְלָה).

(2) So too is formed مَحْلا, مَحْلا, which, however, must be *κράνεις*. To these names of colours, مَحْلا (§ 116) belongs. مَحْلا, مَحْلا (f. st. abs. مَحْلا § 71) “artistic”, “artificer” is probably of Assyrian derivation.

§ 118. (5) *With a after the 1st and ī after the 2nd radical* a large number of adjectives are formed, especially such as are found with intransitive verbs as verbal adjectives or perf. participles (part of them being pretty recent formations). Thus **يَفِيع** “gone out”; **اَزَّيَا** “gone”; **اَضَب** “lost”; **يَلِيع** “sitting” (“having set oneself, seated”); **يَجْتَب** “parted, departed”; **مِنَد** “near”; **وَسَم** “far”; **اُفَمِر** “long”; **اُفِير** “soft”; **مِجَلِي** “mighty”; **مِجَب** “much”; **مِجَنِي**, **مِجَنِي**, **مِجَنِي**, &c.; **اِيَاب** “come”, **اِيَاب**, **اِيَاب**, **اِيَاب**; **اِيَاب** “been”, **اِيَاب**, **اِيَاب**; **مِتَال** or **مِتَال** (§ 40 E) “dead”; **فَرَلَب**, **فَرَلَب** “fragrant”, &c. To distinguish these from the form **مُتَال** they are commonly written with the upper point (§ 6), e. g. **مُتَال** = **مُتَال** “humble”, compared with **مُتَال** or **مُتَال** = **مُتَال** “spread under”. The active signification is remarkable in **اِيَاب**, **اِيَاب** “guide”.

§ 119. (6) *With a after the 1st and ū after the 2nd radical*, appear many adjectives like **جَحَفَل** “dull, dark”; **شَحَفَر** “sour”; **بُشَد** “lean”; **مِجَمَل** “lying still”, and many others:—**يَكُهَل** “child”, f. **يَكُهَل**; **جَحَفَل** “pillar”; **مِجَمَل** and **مِجَمَل** “rod”; **اِيَاب** “oven”, “furnace”, &c. So also **مِجَمَل** “cucumber” (for **مِجَمَل**) § 146.

§ 120. (7) *With e after the 1st and ā, ō after the 2nd radical* there are a very few forms, as **خَفَل** “wasp”, **خَفَل** “bee”; **شَعَفَر** “dark”, and **شَعَفَل** “darkness”. Thus some say **شَعَفَل** “throat” (others **شَعَفَل**). Also **قَمَمَل** “disposition” (from **شَوَت** “to place”) belongs, one would say, to this class.

§ 121. WITH DOUBLING OF THE 3RD RADICAL.

The following seem to be thus formed: **مِجَمَل** “idol’s-altar”; **مِجَمَل** “stream”; **مِجَمَل** “millet”, of which however the first is certainly, the others probably, ancient borrowed-words. Possibly **مِجَمَل** “bridle”, pl. **مِجَمَل** is of this class.

With doubling of the 3rd rad.

(BB) OF NOUNS OF FOUR OR MORE RADICALS WITHOUT EXTERNAL INCREASE.

§ 122. We class under this head also those nouns in which the multiliteral character is brought about either by the repetition of one, or two radicals, or by the insertion of a formative consonant in the root.

(BB) Nouns of four or more radicals without external increase. Various forms.

To the former belong *e. g.* **קָדַל מַחְדָּלָה** from **קָדַל**; **שָׁלַם מַחְסָרָה** from **שָׁלַם**; **חָסַד מַחְסָרָה** from **חָסַד**; to the latter **בָּהָר מַחְדָּרָה** from **בָּהָר**; **חָמַם מַחְסָרָה** from **חָמַם**, &c. In the last resort indeed all multiliteral roots are reducible to those of three or of two syllables.

Almost no adjectives are found among these forms.

The vowels vary considerably. The chief classes are represented by the following words: **תֵּנִיפָה** “threshing-sledge”; **יָנוּעַלָה** “skull”; **יָנוּחָה** “widow”; **יָנוּחָה** “iron” (originally with *e* of the *z*); **יָנוּחָה** “corn, kernel”—**יָנוּחָה** “bugs”—**יָנוּחָה** “throne”, constr. st. **יָנוּחָה** (pl. **יָנוּחָה**); **יָנוּחָה** “mouse”; **יָנוּחָה** “knuckle, ankle”; **יָנוּחָה** “countenance”—**יָנוּחָה** “mist”—**יָנוּחָה** “meeting” (from § 52 B); **יָנוּחָה** “milliped” or “centiped” (lit. “hand-hand”); **יָנוּחָה** “hut”, “tabernacle”; **יָנוּחָה** “storm”; **יָנוּחָה** “nourishment”—**יָנוּחָה** “ray of light”—**יָנוּחָה** “a kind of locust”; **יָנוּחָה** “crumb of bread”; **יָנוּחָה** “scarecrow”; **יָנוּחָה** “a slender thread” (forms of this kind have occasionally a diminutive signification)—**יָנוּחָה** “lentils”, and many others.

To this class belong also the forms spoken of in § 31, like **יָנוּחָה** “throat” for *gargartā*; **יָנוּחָה** “wheel”, from *gilgēlā*, &c.: as well as **יָנוּחָה**, &c. from **יָנוּחָה** (§§ 27; 146), and perhaps **יָנוּחָה** “star”.

Abstract
nouns with
u—ā.

§ 123. A special class, corresponding exactly to those treated of in § 117, is formed by the *Abstract nouns in u—ā*, which serve as *nomina actionis* to all verbs which are regarded as quadriliteral. As **יָנוּחָה** stands to **יָנוּחָה**, so stands **יָנוּחָה** “sifting” to **יָנוּחָה**, as well as **יָנוּחָה** “subjection” to **יָנוּחָה**, &c. Thus *e. g.* we have **יָנוּחָה** “instruction”; **יָנוּחָה** “perplexity”; **יָנוּחָה** “exaltation”; **יָנוּחָה** “constancy”; **יָנוּחָה** “haughtiness” (connected with reflexive **יָנוּחָה**); **יָנוּחָה** “nourishment, food” (with **יָנוּחָה**); **יָנוּחָה** or **יָנוּחָה** “promise” (with **יָנוּחָה** § 40 B, and retaining the ‘hard’ *v*); **יָנוּחָה** “announcement” (exactly similar); **יָנוּחָה** “kindling, vehemence” (with **יָנוּחָה**); **יָנוּחָה** (for **יָנוּחָה** § 40 B) “twittering” (with **יָנוּחָה**) &c.

Similarly have been formed **יָנוּחָה** “addition” from **יָנוּחָה**; **יָנוּחָה** “brand” from **יָנוּחָה**; and **יָנוּחָה** “clothing” from **יָנוּחָה** (cf. **יָנוּחָה**).

§ 124. *Five-lettered nouns* have mostly sprung from the repetition of the last two radicals. Thus the adjective **ܡܚܡܝܡܐ** (&c.) “complete”; **ܫܚܝܬܐ** “ivy”; **ܫܘܢܕܐ** “cataract”, “*gutta serena*”; **ܥܡܡܐ** a kind of bird (“piper”); **ܦܫܬܐ** “spark”.

§ 125. Among the multilaterals some old compounds may be hiding, as for instance **ܦܫܬܐ** “bat”, and the much mutilated form **ܦܫܬܐ** “frog” (the Aramaic original form being **ܦܫܬܐ**). Besides, some of these nouns may be suspected of being foreign words, *e. g.* **ܦܫܬܐ** “skeleton”, “corpse”.

(CC) FORMATIONS WITH PREFIXES.

(CC) Formations with prefixes: With *m*.

WITH *M*.

§ 126. A. As in all Semitic tongues, so in Syriac *m* is extensively employed in Noun-formation. First fall to be considered here the Participles of all derived verbal stems (Conjugations), like **ܡܡܝܬܐ**, pass. **ܡܡܝܬܐ**; **ܡܡܝܬܐ**, **ܡܡܝܬܐ**; **ܡܡܝܬܐ**, &c. For these *v. Verb infra*. So too the Infinitives, like **ܡܡܝܬܐ**, &c.

B. With *ma* are formed, besides, (1) words with short vowel after the 2nd radical **ܡܡܝܬܐ**, **ܡܡܝܬܐ** “tent”; **ܡܡܝܬܐ** and **ܡܡܝܬܐ** “descent” (ܢܚܬܐ cf. § 26 B); **ܡܡܝܬܐ**, **ܡܡܝܬܐ** “taking” (ܢܡܬܐ); **ܡܡܝܬܐ**, **ܡܡܝܬܐ** “mounting”, and so **ܡܡܝܬܐ** (p ܠܐ § 183); **ܡܡܝܬܐ** “chariot”, “boat”; **ܡܡܝܬܐ**, **ܡܡܝܬܐ** “womb”, &c.—**ܡܡܝܬܐ**, **ܡܡܝܬܐ** “intelligence” (ܡܠܐ cf. § 175 A); **ܡܡܝܬܐ** “a well-known person”, “an acquaintance”; **ܡܡܝܬܐ** “sitting”, “seat”; **ܡܡܝܬܐ** “gift”.—**ܡܡܝܬܐ** “drink”; **ܡܡܝܬܐ**, constr. st. **ܡܡܝܬܐ** “journey”, and so **ܡܡܝܬܐ**, abs. st. **ܡܡܝܬܐ** (§ 75)—**ܡܡܝܬܐ** “oath” (§ 78)—**ܡܡܝܬܐ** “hazard” (ܢܡܬܐ § 80). To this section belong also **ܡܡܝܬܐ** “eating”, **ܡܡܝܬܐ**, and **ܡܡܝܬܐ** “coming”, **ܡܡܝܬܐ** and **ܡܡܝܬܐ** “going”; **ܡܡܝܬܐ** “cooking” (§ 53).—**ܡܡܝܬܐ** “besom” (East-Syrian **ܡܡܝܬܐ**).

From forms *med. gem.*, **ܡܡܝܬܐ** and **ܡܡܝܬܐ** “entrance”—**ܡܡܝܬܐ** “speech” (§ 29)—**ܡܡܝܬܐ**, **ܡܡܝܬܐ** “shield” (ܡܠܐ); **ܡܡܝܬܐ** “hone” (ܡܠܐ) (§ 59).

From middle *o* are to be brought into this class forms like **ܡܡܝܬܐ** “station”; **ܡܡܝܬܐ** “washing-tub”; **ܡܡܝܬܐ** “city”; **ܡܡܝܬܐ** “net”, &c. The last may have been originally a participle, as is certainly the case with **ܡܡܝܬܐ** “nurse” (for **ܡܡܝܬܐ**).⁽¹⁾

(1) **ܡܡܝܬܐ**, **ܡܡܝܬܐ** “sacrificial bowl” is a borrowed Hebrew word.

A short *u* occurs in **ܡܝܬܐܬܐ** “food”, abs. st. **ܡܝܬܐ**, pl. **ܡܝܬܐܬܐ**; **ܡܝܬܐܬܐ** “lasting”, “ever” (§ 59); so too **ܡܝܬܐܬܐ** “an acquaintance”, and several others. **ܡܝܬܐܬܐ** (according to others **ܡܝܬܐܬܐ**⁽¹⁾) “comb”, “crest”, is a special, secondary form.

C. (2) Words with *ā* after the 2nd rad. **ܡܝܬܐܬܐ** “weight”; **ܡܝܬܐܬܐ** “magician”; **ܡܝܬܐܬܐ** “a pencil for staining the eyes”; **ܡܝܬܐܬܐ** “saw” (**ܡܝܬܐܬܐ**); **ܡܝܬܐܬܐ** “birth”; **ܡܝܬܐܬܐ** “rising (of the sun)” — pl. from **ܡܝܬܐܬܐ**; **ܡܝܬܐܬܐ** “bundle” and many others.

D. (3) Words with *ū* (*ō*): **ܡܝܬܐܬܐ** “fountain” (**ܡܝܬܐܬܐ**); **ܡܝܬܐܬܐ** “bellows”; **ܡܝܬܐܬܐ** “storm”; **ܡܝܬܐܬܐ** “stumbling”, “offence” (the last two also with *ō*); **ܡܝܬܐܬܐ** “gush”, “torrent” (**ܡܝܬܐܬܐ**); **ܡܝܬܐܬܐ** “weight”, and many others.

E. *Me* appears (apart from the cases cited above of **ܡܝܬܐܬܐ**, **ܡܝܬܐܬܐ** from *ma*) in **ܡܝܬܐܬܐ** “web”; **ܡܝܬܐܬܐ** “dwelling”, “house-story”.

H. With *mu*: **ܡܝܬܐܬܐ** (others say **ܡܝܬܐܬܐ**) “spindle”.

G. With *mā*: **ܡܝܬܐܬܐ** “nourishment” (**ܡܝܬܐܬܐ**); **ܡܝܬܐܬܐ** “cistern”: a few other doubtful cases might be added.⁽²⁾

WITH T.

With *t*.

§ 127. A number of Abstract nouns occur, which mostly belong to the Pael or its reflexive, in part also to the Aphel: Sometimes they have taken a concrete meaning. Such formations, amongst others, are:

ܡܝܬܐܬܐ “help” (**ܡܝܬܐܬܐ**); **ܡܝܬܐܬܐ** “roof” (**ܡܝܬܐܬܐ**); **ܡܝܬܐܬܐ** “ornament” (**ܡܝܬܐܬܐ**); **ܡܝܬܐܬܐ** “disciple”, f. **ܡܝܬܐܬܐ** “female disciple” (**ܡܝܬܐܬܐ**); **ܡܝܬܐܬܐ** “vexation” (**ܡܝܬܐܬܐ**); **ܡܝܬܐܬܐ** “something added” (**ܡܝܬܐܬܐ**): — **ܡܝܬܐܬܐ** “compensation”, “hostage” (**ܡܝܬܐܬܐ**); **ܡܝܬܐܬܐ** “flattery” (**ܡܝܬܐܬܐ**); **ܡܝܬܐܬܐ** “combat” (**ܡܝܬܐܬܐ**); **ܡܝܬܐܬܐ** “object of disdain” (**ܡܝܬܐܬܐ**): — **ܡܝܬܐܬܐ** “settler” (**ܡܝܬܐܬܐ**); **ܡܝܬܐܬܐ** “remnants” (**ܡܝܬܐܬܐ**).

With short vowel after 2nd rad., and feminine-ending: **ܡܝܬܐܬܐ** “beseeching” (**ܡܝܬܐܬܐ**); **ܡܝܬܐܬܐ** “mockery” (**ܡܝܬܐܬܐ**); **ܡܝܬܐܬܐ** “pollution” (**ܡܝܬܐܬܐ**); **ܡܝܬܐܬܐ** “groaning” (**ܡܝܬܐܬܐ** for **ܡܝܬܐܬܐ** § 174 C): — **ܡܝܬܐܬܐ** (East-Syrian **ܡܝܬܐܬܐ**) “shame” (**ܡܝܬܐܬܐ**); **ܡܝܬܐܬܐ** (East-Syrian **ܡܝܬܐܬܐ**) “ad-

⁽¹⁾ **ܡܝܬܐܬܐ** also appears (§ 52).

⁽²⁾ **ܡܝܬܐܬܐ** “city” (**ܡܝܬܐܬܐ**) seems to have been borrowed from the Assyrian.

dition" (إِهْدِي); — اِعْمِدْ "service" (عَمِدَ); — اِعْزِزْ "glory", "praise" (عَزَّ), pl. اِعْزِزَاتُ; اِعْجَبْ "wonder", "miracle" (عَجَبَ), pl. اِعْجَبَاتُ; اِعْزِزْ "trade" (عَزَّ), pl. اِعْزِزَاتُ. To this section also belong probably اِعْزِزْ "urine", and اِعْزِزْ "skeleton":—With vowel originally short, also—اِعْزِزْ "clothing" (عَزَّ); اِعْزِزْ "education" (عَزَّ); اِعْزِزْ "narrative" (عَزَّ); اِعْزِزْ "praising" (عَزَّ); اِعْزِزْ "foundations" (عَزَّ), &c.—اِعْزِزْ "camp" (عَزَّ).

So perhaps اِعْزِزْ "atonement" (عَزَّ) and اِعْزِزْ "corruption" (عَزَّ), if they stand for *اِعْزِزْ, *اِعْزِزْ and do not take the abstract termination *ūthā* (§ 138).

A few others too seem to be formed with a *t*, but of a different sort,—like اِعْزِزْ, اِعْزِزْ "worm".

§ 127*.

OTHER PREFIXES.

Other pre-
fixes.

Some of these are matter of doubt. We have:

(1) *h*, *l* in اِعْزِزْ, اِعْزِزْ "palace"—اِعْزِزْ "threshold" (here *l* is perhaps a mere starting sound, in accordance with § 51), اِعْزِزْ; اِعْزِزْ "flute" (دَدَبَ); اِعْزِزْ "manuscript" (from اِعْزِزْ, root اِعْزِزْ); اِعْزِزْ *concentus* (عَمِدَ, root اِعْزِزْ).

(2) *ya*, as it seems, we have in اِعْزِزْ "jerboa"; اِعْزِزْ "a kind of antelope"; اِعْزِزْ "mandragora"; اِعْزِزْ "smoke"; اِعْزِزْ "toad"; اِعْزِزْ "thorny rhubarb".

(DD) FORMATIONS WITH SUFFIXES.⁽¹⁾WITH *ĀN* (*ŌN*).(DD) For-
mations
with suf-
fixes:With *ān*
(*ōn*).

§ 128. A. In this class appear many Abstract nouns and common nouns (*a*) with *a* after the 1st rad.: اِعْزِزْ "plague"; اِعْزِزْ "residue"; اِعْزِزْ "error" (²); اِعْزِزْ (طَرَر) "rock", &c.

Abstract
nouns and
nouns sub-
stantive.

(b) With *u*: اِعْزِزْ "oppression"; اِعْزِزْ "gain"; اِعْزِزْ "command"; اِعْزِزْ "doctrine"; اِعْزِزْ "refuse" (*tert. l*); and many other abstract

(¹) In part with prefixes at the same time.

(²) اِعْزِزْ, for which also occurs اِعْزِزْ "perdition", "the nether world", is perhaps borrowed from the Hebrew.

nouns; but only a few forms from roots *tert.* ب, like **تَوَاحُش** “wedding-gift”; **تَوَحُّش** “swelling” (along with **تَحُّش**).

(c) With *e* **بِنَا** “building”; **يَجُن** “harm”; **يُحِن** “thought”; **يُحِن** “pronouncing”; **يُحِن** “will”; and many other abstract nouns from *tert.* ب.—So also **نَظَر** “look”. A few besides, like **يُرِن** “distinction”; **جَلَجَل** “sloth” (perhaps **جُزْ** “time” for **نَظَر**?).

Rem. Of such doubling as we have in **نَظَر**, **يُرِن**, no sure trace is any longer to be found. So far as we can settle it, the 2nd rad. is *always* soft, the 3rd hard.

B. Instead of *ān* we have an old ending *ōn* (*ūn*) in **يَهْوَ** “temptation”, “affliction” a secondary form to **يَهْوَ** “experiment”, “trial”; **يَهْوَ**, **يَهْوَ** “revelation”; and, according to East-Syrian pronunciation, **يَهْوَ** (*dawōnā*) “pity”, West-Syrian **يَهْوَ** (*duwōnō* = *duwānā*); v. § 44.

C. Of substantives with prefixes in this class:—**يَهْوَ** “decamping”; **يَهْوَ** “entry”; **يَهْوَ** (p 183) “ascent”, &c. So too, **يَهْوَ** “girths”. Perhaps also **يَهْوَ** “alarm” (from **يَهْوَ**)⁽¹⁾.

Adjectives.

§ 129. *ān* (f. *ānyā*, *ānithā* &c. § 71) is attached to a great variety of words, to form *adjectives*. Thus **يَهْوَ** “earthy, earthly”; **يَهْوَ** “fiery”; **يَهْوَ** “talkative”; **يَهْوَ** “one who is possessed” (from **يَهْوَ** “demon”); and so **يَهْوَ** (from the Persian **يَهْوَ** “demon”); **يَهْوَ** “heavenly”; **يَهْوَ** “slandorous” (from *ταραχά*?); **يَهْوَ** “menstruans” (from **يَهْوَ** “menstruation”); **يَهْوَ** “whitish”; a feminine from it is **يَهْوَ** “white poplar”. So **يَهْوَ** “shadow”.

From **يَهْوَ** “throat” is formed **يَهْوَ** “gluttonous”; so **يَهْوَ** “spotted” from **يَهْوَ** “spot” (pl. **يَهْوَ**); **يَهْوَ** “comet” from **يَهْوَ** “*fimbria*”.—In other cases the *l* of the feminine remains before *ān*, as in **يَهْوَ** “quarrelsome”; **يَهْوَ** “given to anger”; **يَهْوَ** “womanly”; **يَهْوَ** “angry”, &c.; and even from substantives without this ending, similar forms in *l* are derived, *e. g.* **يَهْوَ** “happy” (along with **يَهْوَ**) from **يَهْوَ** “health”, “happiness”; **يَهْوَ** “warlike”; **يَهْوَ**,

(¹) The meaning of the word in Is. 16, 3 is not quite certain: later writers employ it according as they severally understood this passage.

شَهِيدٌ (§ 52 B) “strong”; جَارِحٌ “painful”; إِهْجَعِي “indicating a *σχημα*” (إِهْجَعَا), &c.

Specially in favour are adjectives of this form like هِفْعَدِي “intelligent”; زَيْعَرِي “angry”; وَهَّهِي “crafty” (from وَهَّهَ, *πόρος*, like وَهَّهِي “to be cunning”); تَمَحَّي “anxious”, and many others. In these cases no Abstract noun like هِفْعَدِي can any longer be pointed to as the fundamental form; and with the most of them such an Abstract noun has never existed.—So too, جِسْمَعِلَا “flatterer” (جِسْعَ “to flatter”) (¹).

§ 130. Farther, *Nomina agentis* may be formed by the suffix *ān* Nomina agentis. from all Participles which begin with *m*: and so participles from Peal are alone excluded. Thus مِخْشِلَا “one who praises” (from مِخْشَب); مِجْهَزِلَا “enlightener” (مِجْهَز); مِجْزِلَا “one who provokes” (مِجْزَل); مِجْهَلِلَا “tempter” (مِجْهَل); مِغْشِخْلَا “one worthy of praise” (مِغْشِخ); هَمَّأَقْشَلَا “one who has to be ordained” (هَمَّأَقْشَم), &c.

In some quadrilaterals the *m* thereupon falls away. The ascertained cases of this sort are إِنْشِخْلَا “interpreter” (along with مِشْخِلَا); مِجْهَزِلَا “braggart”; مِجْهَزِلَا “bloody” (together with مِجْ) — (otherwise, however, مِجْهَزِلَا “refractory”, &c.).

§ 130^b. The following appear to be formed in *īn*: هَمَّأَقْلَا “file” With īn. (from هَمَّأَق “to rub down”); هَمَّأَقْلَا “turtle-dove”, f. هَمَّأَقْلَا; مَفْجَقْلَا “lark”; مِزْزَلَا “hoar frost” (not quite certain; a secondary form is مِزْزَلَا), and a few others. Cf. § 132.

DIMINUTIVES.

§ 131. Diminutives are formed at pleasure with *ōn*: Diminutives. With ōn. e. g. مِجْجَعْلَا “*regulus*”; اِلْأَهْدَلَا “minor god”; مِجْجَعْلَا “little book”; لَحْجَعْلَا “little boy”; حَهْدَلَا “little son”, &c.—Feminines take هَمَّأَقْلَا (§ 71, 1), e. g. اِلْأَهْلَا “ship” (f.); اِلْأَهْلَا “little ear”; جَارْعَهْلَا “small stone”; جِهْهَهْلَا “a little bed”. 1. of the feminine termination is retained before this suffix: مِجْجَعْلَا “small town”; جِبْأَهْلَا “a small church”; لَحْجَعْلَا “a short letter”, &c. However, we have هَمَّأَقْلَا “ane-

(¹) On the termination *ān* v. *infra* § 136.

mone” “little bride” from **جَدِيَّة** and **خِيَحَمَل** (to be pronounced no doubt as **جِيَحَمَل**) “curricie” from **جِيَحَمَل**. From the pl. **قَدِيَّة** (sg. **مَدِيَّة**) appears in this way **مَدِيَّة** “short words”.

With **īn**. § 132. *Rem.* **īn** may also be a Diminutive suffix: **زَفِينَا**, secondary form to **زَفِينَا** “small bird”. Yet it is not to be held as altogether certain.

With **ōs**. § 133. *With* **ōs**. Not so frequently met with as **ōn**: thus *e. g.* **نُفِيَّه** “hatchet”; **نُفِيَّه** “small fish”; **نُفِيَّه** “little boy” (without any ground-form in use); **نُفِيَّه** “little boy”, &c.—Feminine forms have **نُفِيَّه**, pl. **نُفِيَّه** (§ 71). **ī** of the fem. termination falls away before the suffix: **نُفِيَّه** “small court” from **نُفِيَّه**; **نُفِيَّه** “small garden” from **نُفِيَّه**; **نُفِيَّه** “small bowls”, “cups” from **نُفِيَّه**; **نُفِيَّه** “little girl”.

Others. § 134. *Rem.* **نُفِيَّه** **νδρίσκη** from **نُفِيَّه** likewise appears to be a Diminutive. Besides these we still have traces of other diminutive-endings, notably in secondary forms of the more familiar names. Compare farther § 112, as well as Diminutives formed by reduplication of the 3rd rad. § 122. Add thereto, although not attested by very old authority, **نُفِيَّه** “a little hill”, pl. **نُفِيَّه**, from **نُفِيَّه** “hill” (¹), alongside of **نُفِيَّه**.

With **āi**.

WITH **ĀI**.

With **āi**
alone (**nāi**).

§ 135. *With* **āi** (**أَئِي**, **أَئِي**, **أَئِي**, &c.) corresponding adjectives⁽²⁾ were formed at pleasure, from substantives, and more rarely from other nouns; notably national appellations. Thus *e. g.* **أَئِي** “fiery” from **أَئِي**; **أَئِي** “kingly”; **أَئِي** **οἰκεῖος**; **أَئِي**, **أَئِي** “foreign” from **أَئِي** “foreign country”; **أَئِي** “foreign”; **أَئِي** “naked” (from the adjective **أَئِي**); **أَئِي** “external”; **أَئِي** “internal”; **أَئِي** “alone” (from the adverb **أَئِي**); **أَئِي** “belonging to”, “proper” (from **أَئِي** § 69), &c.—

(¹) Is **أَئِي**, **أَئِي** (in Arabic dress **رُفَات**) “street” **πόρυγ** by any chance an old Diminutive from **أَئِي** “broad street” **πλατεῖα**?

(²) This mode of formation for the derivation of appellatives was much less frequently employed in remoter times than it came to be in later days, in the scholastic style of learned translators and imitators of Greek writings.

From the feminine **هَجْدٌ** “old woman”, **هَجْدَانٌ** “old-womanish”; but from **هَجْدَانِيَّةٌ**, — **هَجْدَانِيَّةٌ**, *πολιτικός*; and thus appears **إِكْعَسِيوس** from **إِكْعَسَانِيَّةٌ**.

From plurals are formed: **يُفْل** “effeminate” (**يُقِل** “women” § 146); **إِصْدُيَل** “maidenly” (**إِصْدُيَل** “maidens” § 146); **إِجْدُيَل** “fatherly” (**إِجْدُيَل**), together with **إِجْنَل** “patrician”; **إِصْدُيَل** “motherly” (**إِصْدُيَل** § 146); **عَصْدُيَل** “nominal” (**عَصْدُيَل**). Cf. with these § 138 A. Similarly **مُؤَنِل** “rustic”, from **مُؤَنِل** (§ 146).

From name of month **يَاشْرِينُ** : **يَاشْرِينُ** “Teshrīn (as adj.)”, or “autumnal”.
So **مَنْجَلٌ** “monk”, especially “novice”, from **مَنْجَلٌ** *κοινόβιον*.

Short vowels have fallen out originally at the approach of the suffix, to the extent required by § 43. Thus **پرس** “Persian”, from **پرس** (which itself is of course nothing but a more convenient pronunciation of *Pārs*); **بابل** “Babylonian”, from **بابل**; **ܐܪܡܝܐ** “Aramaic”, “heathen”, from the original *Arām*⁽¹⁾; **عرب** “Arabian”, “Arab” (still with soft **ج**, v. § 23 D) from *ʿArav*; **موسلي** “from *Mauṣil*”; **مصر**

6

“of *Garmaq*”; **ܓܪܡܐܩܝܢ** “barbarian” from *βάρβαρος*; **ܐܪܥܝܢ** (along with **ܐܪܥܝܬܐ**) §§ 42 and 52 B) “royal” from the royal name **ܐܪܥܝܐ** *Arsaces*; **ܕܡܫܩܝܢ** “from **ܕܡܫܩ**” (locality-name); cf. **ܕܡܫܩܝܢ** “from Damascus” **ܕܡܫܩܝܢ**; and **ܕܡܫܩܝܢ** “from *Καππαδοκία*”. A like mode of formation will probably hold good also in other cases, which we can no longer settle: Thus the national appellation from **ܕܡܫܩ** is doubtless **ܐܪܥܝܢ**, not **ܕܡܫܩܝܢ**, &c. But in other cases, the need of having the primitive word clearly recognised may have had an influence here,—even at an early period,—in defiance of phonetic rules. Thus **ܕܡܫܩܝܢ** “from *Dēlōm*”. From **ܕܡܫܩܝܢ** come **ܕܡܫܩܝܢ** and **ܕܡܫܩܝܢ**.

More decided abbreviations we have in **ܕܡܫܩܝܢ** from **ܕܡܫܩܝܢ** (river at Edessa), as well as from **ܕܡܫܩܝܢ** (Bardesanes); **ܕܡܫܩܝܢ** from **ܕܡܫܩܝܢ** (Sidon); **ܕܡܫܩܝܢ** “from *Harrān*”, **ܕܡܫܩܝܢ** (also **ܕܡܫܩܝܢ**), from **ܕܡܫܩܝܢ**; **ܕܡܫܩܝܢ** “from *ܕܡܫܩܝܢ*”; **ܕܡܫܩܝܢ** “from *ܕܡܫܩܝܢ*”.

The following are also irregular: **ܕܡܫܩܝܢ** “Israelite” from **ܕܡܫܩܝܢ**; and **ܕܡܫܩܝܢ** “Ishmaelite” from **ܕܡܫܩܝܢ**.

As shown by several of the foregoing examples, the ending may be attached even to compounds: thus,—to give farther instances—**ܕܡܫܩܝܢ** (late formation) *ἐλεφάντινος*, from **ܕܡܫܩܝܢ** “bone of the elephant”, *i. e.* “ivory”; **ܕܡܫܩܝܢ** “from **ܕܡܫܩܝܢ**”, &c. Yet along with these we have **ܕܡܫܩܝܢ** “Mesopotamian”, from **ܕܡܫܩܝܢ**; **ܕܡܫܩܝܢ**, from **ܕܡܫܩܝܢ**; **ܕܡܫܩܝܢ** “overseer of the refectory” (**ܕܡܫܩܝܢ**); **ܕܡܫܩܝܢ** “of Bardesanes”—*v. supra*.

Many names of cities form their *gentilicium* first from a form with *n*. Probably the ending was originally *ānāi*, but pronounced *nāi* in certain words. Thus **ܕܡܫܩܝܢ** “from **ܕܡܫܩܝܢ**”, and probably **ܕܡܫܩܝܢ** “from **ܕܡܫܩܝܢ**” (along with it, but occurring more rarely, **ܕܡܫܩܝܢ**).—From **ܕܡܫܩܝܢ** comes **ܕܡܫܩܝܢ** (probably *Karmōnāyē*).

In the *gentilicia* of foreign names of localities, the forms of the foreign language are sometimes made perceptible, *e. g.* **ܕܡܫܩܝܢ** “from **ܕܡܫܩܝܢ**”, after the Persian form *Marwazī*; **ܕܡܫܩܝܢ** “from **ܕܡܫܩܝܢ**”, after the more ancient Persian form *Rāgīk*.—Many more transformations too, which cannot now be checked, appear assuredly in such *gentilicia*.

WITH ŪTH.

With ūth.

§ 138. A. This suffix serves to form Abstract nouns from nouns of all kinds (for inflection v. § 76). Thus *e.g.* مَلِكُومَة “kingdom”; شَيْهَوِيَّة “heroism”; مِيرَاثَة “inheritance”; مَوْتَاة “mortality”; خَيْرِيَّة “externality”, “exterior”; لُحْمَة “goodness”, “good”; مِلْكِيَّة “property, attribute”; تَرْكِيَّة “abandonment” (from تَرْكِيَّة *nomen agentis* from تَرْكِي “was abandoned” § 130); رِشْوَة “revelation”; مِيعَاة “consent” (مِيعَة), &c. So even اِيْكُونُومِيَا *oikonomia*. The extension of this mode of formation is unlimited: particularly in scientific diction new examples are constantly appearing. Many of these forms, however, are very old, such as خَرِيسَة “extreme old age”; بِلَافِيَّة “belief”, their primitive words being no longer extant. Infinitives in اِيْكُونُومِيَا also belong to this section (v.—‘Verb’). From plurals are formed اَبْنَاءِيَّة “fatherhood”, alongside of اَبْنَاءِيَّة “patrocinium”, and اَمْرَاة “maidenhood” (cf. herewith § 135).

B. From roots *tert.* — there are formed مِيعَاة “equality” (from مِيعَا, مِيعَا); اَبْنَاءِيَّة “purity”; مَاجْدَانِيَّة “magnificence”; اَمْرَاة “fornication” (from اَمْرَا, اَمْرَا); مِيعَاة “childlessness”, and many others. But, alongside of these, there are other forms also which follow a more ancient method,—that of omitting the last radical: اَمْرَاة “innocence” (from اَمْرَا); اَمْرَاة “banishment”; اَمْرَاة “a meal”; اَمْرَاة “petition”.—In اَمْرَاة “form”, and اَمْرَاة “thing” (§ 76 B), and likewise in اَمْرَاة “correction” (اَمْرَاة, اَمْرَاة); اَمْرَاة “censure”; اَمْرَاة “watering”; اَمْرَاة “fight”; اَمْرَاة “banquet”,—it is not quite certain whether or not the abstract-suffix belonged originally to these words: and the same question arises in the case of اَمْرَاة “atonement”, and اَمْرَاة “corruption” (§ 127).

Traces of
other word-
forming
suffixes.

§ 139. TRACES OF OTHER WORD-FORMING SUFFIXES.

Traces of suffixes, like *ām*, *el*, *n* (فَلَاة “flea”) are still repeatedly met with, but the words concerned no longer form an established class, and they may be regarded as multilaterals.

FOREIGN SUFFIXES.

§ 140. The suffix *αριος*, current in later Greek, but originally Latin,—which appears in several words, like *βανιάριος* “bath-master”, and some others,—has also been joined to the Persian but adopted word *هائم* “pillar”, the Persian *خرم* “falcon”, and the pure Syriac *الجل* “ship”, thus: *هائم* *στυλίτης*; *خرم* “falconer”; *الجل* “ship-master”. The Persian *kān* is added to the Syriac *سفن* “ass”; *سفن* *ملا* (properly *سفن* *ملا*) “ass-driver”, and to the Greek *κοιτών* *μυλόμενος* “chamberlain”. So, in addition, we have *βοτρωόδης* from the Syriac *عفلا* “a bunch of grapes”. From *علاج* “played” is formed, after the fashion of Greek words like *εὐθηνία* or *σαφήνεια*, *لعلاج* “a game”. Cf. *هلعيل* “luxury”, “wantonness” [I Tim. 5, 6] *σπρῆνος* (or rather a secondary form—not yet, it is true, otherwise authenticated—*σπορηνεία*).

C. COMPOUNDS.

§ 141. Several words, regularly and closely associated in a genitive connection, are treated as a single word, and attach to their second member those endings, which the first (standing in the constr. st.) should have received. Thus **أرض** (constr. st. of **أرض** "ground" § 146) forms with **أرض** (pl. **أرض**) "wall" a firm compound **أرض** "foundation", of which the plural is **أرض**; from this quite a new verb then originates, **أرض** (also written **أرض**) "he founded". So too are treated several compounds of **أرض** "house", *e. g.* **أرض** **أرض** "tombs", "graves built inside"; **أرض** **أرض** "storehouses"; **أرض** **أرض** "houses of nativity", *i. e.* "constellations of nativity" (*γενέσεις*), &c.; and also other compounds, such as **أرض** ("lord of..."?) "enemy", **أرض** **أرض** "enemies", **أرض** **أرض** "female enemy", **أرض** **أرض** "enmity"; **أرض** **أرض** "beginnings of a month"; **أرض** **أرض** "*capra montis*", "steinbock", pl. **أرض** **أرض** "steinbocks"; **أرض** **أرض** "wild goats"; **أرض** **أرض** "sentence" ("judicial decision"), pl. **أرض** **أرض**; **أرض** **أرض** "punishments"; and thus also several others, though not a great number of them,—while, in cases quite analogous, the ordinary procedure is followed, *e. g.* **أرض** **أرض** "*filia vocis*", *i. e.* "word",

well as **جھل** *Bássos*; **ألفهم** *ʿAṭṭawīnos*. Of course there are found, besides, many deviations from the accurate Greek forms, which are not limited to the terminations.

E. ATTACHMENT OF THE POSSESSIVE SUFFIXES.

Attachment
of the pos-
sessive suf-
fixes.

§ 145. A. The Suffixes enumerated in § 65 coalesce with the *ai* of the pl. m. into the following forms:

Suffixes of the Plural.	{	“my”	أنا	“our”	نحن
	{	“thy (m.)”	أنت	{	“your (m.)”
	{	“thy (f.)”	أنت	{	“your (f.)”
	{	“his”	هو	{	“their (m.)”
	{	“her”	هي	{	“their (f.)”

Thus the same scheme holds throughout; only **هو**—from *auhī* constitutes a deviation. Notice that the otherwise constantly soft *ح* of the 2nd pers. becomes hard after *ai*.

Example: **قضاء** “judgment” (constr. and abs. st. **قضاء**; pl. **قضاء**, **قضاء**).

Singular:

قضاء my judgment	قضاء our judgment
قضاء thy (m.) judgment	قضاء your (m.) judgment
قضاء thy (f.) „	قضاء your (f.) „
قضاء his „	قضاء their (m.) „
قضاء her „	قضاء their (f.) „

Plural:

قضاء my judgments	قضاء our judgments
قضاء thy (m.) judgments	قضاء your (m.) judgments
قضاء thy (f.) „	قضاء your (f.) „
قضاء his „	قضاء their (m.) „
قضاء her „	قضاء their (f.) „

B. No difficulty of any kind is occasioned in attaching the suffixes to any noun, of which the stem or ground-form (*i. e.* the form left after removal of the termination *ā*) has a long vowel—or another consonant

without a vowel—before the final letter, or ends in a double-consonant: thus *e. g.*, like **بِلَا** given above, **حَجْمَل** “garment”; **حَكْمَف**, **حَكْمَفَر**, **حَكْمَفِ**; **حَكْمَفِ**; **مِهْفَل** “silver”: **مِهْفَف** ⁽¹⁾, **مِهْفَفِ** ⁽²⁾, **مِهْل** “mother”; **مِهْ**, **مِهْ**, **مِهْ** ⁽³⁾, &c.

The vocalisation in these cases is, throughout, the same as in the emphatic state.

Rem. No difference of treatment is exhibited here between words of the simplest formation with originally one short vowel, and those with originally two short vowels. Like **دَاهِل** (from *dahāvā*), we have not merely **دَاهِ**, but also **دَاهِ**, **دَاهِ** ⁽⁴⁾. If,—besides **اِيَاب**, **اِيَابِ** from **اِيَا** (for *atharā*) “place”,—**اِيَاب**, **اِيَابِ** are occasionally met with, it is not the original vocalisation which is maintained therein, but one which is to be understood as a method of facilitating pronunciation in accordance with § 52 B, just as, with words of the simplest formation there is written also upon occasion **اِيَا** (= **اِيَا**), **اِيَا**, **اِيَا**.

C. This method prevails also with all terminations of the pl. f.; and suffixes are attached thereto in the same way as to the singular. Like **قِيْلَفِ** “queens” we read, for instance, **قِيْلَفِ**, **قِيْلَفِ**, **قِيْلَفِ**, &c. It is the same with those of the pl. m.,—with the exception of many forms *tertia* — for which *v. infra*, K. Like **مِيْلَفِ** “kings”, **مِيْلَفِ** “witnesses”, we have **مِيْلَفِ**, **مِيْلَفِ**, **مِيْلَفِ**; **مِيْلَفِ**, **مِيْلَفِ**, **مِيْلَفِ**, &c.

D. Even with forms which have a short vowel before the final consonant, including the feminine termination *ath* (**اِ**) the vocalisation entirely resembles, for all suffixes, that of the emphatic state, with the exception of the 1st sing. and 2nd and 3rd pl. Thus like **مِيْلَفِ** “taking”, from **مِيْلَفِ**, and **مِيْلَفِ**, from **مِيْلَفِ**, so too **مِيْلَفِ**, **مِيْلَفِ**, **مِيْلَفِ**, **مِيْلَفِ**, **مِيْلَفِ**; **مِيْلَفِ**, **مِيْلَفِ**, **مِيْلَفِ**, **مِيْلَفِ**, **مِيْلَفِ**.

E. At the approach of the suffixes of the 1st sing. and 2nd and 3rd pl., the short vowels before the final consonant are frequently retained,

(1) Thus **حَجْمَف**, **حَجْمَفِ**, **حَجْمَفِ**; **حَجْمَفِ**, **حَجْمَفِ**, **حَجْمَفِ**, &c.

(2) Thus **مِهْفَفِ**, **مِهْفَفِ**, **مِهْفَفِ**, **مِهْفَفِ**, **مِهْفَفِ**, &c.

(3) Thus **مِهْ**, **مِهْ**, **مِهْ**, &c.

(4) Thus **اِيَا**. Cf. farther **اِيَا**, **اِيَا**, **اِيَا**, **اِيَا**, &c.

although in other cases they disappear, no doubt from the analogy of the other forms. They are retained throughout, where there is no feminine ending, except in the instances given under J: Thus **ܡܝܚܕܐ** (**ܡܝܚܕܐ**, **ܡܝܚܕܐ** &c.); **ܡܝܚܕܐ**, **ܡܝܚܕܐ**, **ܡܝܚܕܐ**, **ܡܝܚܕܐ**, **ܡܝܚܕܐ**. So **ܡܝܚܕܐ** “my burden”; **ܡܝܚܕܐ** “my speech”; **ܡܝܚܕܐ** “their seat”; **ܡܝܚܕܐ** “my friend” &c.

F. *a* of the feminine-ending *ath* disappears before these suffixes [that is to say, the analogy of the emph. state is followed], when the middle consonant has a short vowel; thus like **ܡܝܚܕܐ** “vengeance”, **ܡܝܚܕܐ**, and **ܡܝܚܕܐ**, **ܡܝܚܕܐ**; **ܡܝܚܕܐ** “watch”, **ܡܝܚܕܐ**, **ܡܝܚܕܐ** “thought”, **ܡܝܚܕܐ**; **ܡܝܚܕܐ** “service”, **ܡܝܚܕܐ**; **ܡܝܚܕܐ** “praise”, **ܡܝܚܕܐ**; **ܡܝܚܕܐ**, **ܡܝܚܕܐ**, **ܡܝܚܕܐ** “a mother”, **ܡܝܚܕܐ**; **ܡܝܚܕܐ**, **ܡܝܚܕܐ**, **ܡܝܚܕܐ** “throat”, **ܡܝܚܕܐ**; **ܡܝܚܕܐ** “eating”, **ܡܝܚܕܐ**, &c. So **ܡܝܚܕܐ** “vine” (for **ܡܝܚܕܐ**), **ܡܝܚܕܐ**, &c.

Thus also with many, which have a long vowel in the syllable preceding the *l* of the feminine: **ܡܝܚܕܐ** “rest, pleasure”, **ܡܝܚܕܐ**; **ܡܝܚܕܐ** “my enemy (f.)”; **ܡܝܚܕܐ** “their hair”; **ܡܝܚܕܐ** “proxima mea”; **ܡܝܚܕܐ** “their synagogue”; **ܡܝܚܕܐ** “their first”; **ܡܝܚܕܐ** “net”; **ܡܝܚܕܐ** “evil”; **ܡܝܚܕܐ** “my mare”, **ܡܝܚܕܐ** (also written **ܡܝܚܕܐ**, **ܡܝܚܕܐ**, but all to be pronounced *mīt*) “my dead (f.)” (§ 26 B).

Where the long vowel represents a radical *o* or *u*, there is a good deal of fluctuation. Thus **ܡܝܚܕܐ** “their city”, but **ܡܝܚܕܐ**; with reversed procedure in **ܡܝܚܕܐ** “my good”, but **ܡܝܚܕܐ**; **ܡܝܚܕܐ** “my Lady, mistress”, as well as **ܡܝܚܕܐ** “my necessity”; **ܡܝܚܕܐ** “height”, **ܡܝܚܕܐ** “court”; **ܡܝܚܕܐ** “hour”. With falling away again, **ܡܝܚܕܐ** “their form”, and with *a* **ܡܝܚܕܐ** “troop”. In some cases the usage has fluctuated. Thus **ܡܝܚܕܐ** “their treasure” with Ephraim, while in the Bible tradition we have **ܡܝܚܕܐ**. From **ܡܝܚܕܐ** “church” the East-Syrians have **ܡܝܚܕܐ**, *ēdath*, the West-Syrians **ܡܝܚܕܐ** *it*.

G. Th *a* is retained, when the middle consonant wants the vowel. Thus **ܡܝܚܕܐ**, **ܡܝܚܕܐ**, **ܡܝܚܕܐ** “tear”; **ܡܝܚܕܐ** “blessing”; **ܡܝܚܕܐ** “fright”; **ܡܝܚܕܐ** “riddle”. So too **ܡܝܚܕܐ** “question”; **ܡܝܚܕܐ**, **ܡܝܚܕܐ** “fatigue”; **ܡܝܚܕܐ**,

تَبْوَاجِف “joy” (from *ḥaḍwēthā*, or *ḥaḍūthā* § 40 D. 101), &c. Thus also with diphthongs, like مَهْصِلَاوَف “stature”; اَوْجَلَاوَف “quaking”; تَهْجَلَا “guilt”, &c.—It is the same when the middle radical is doubled in cases like اِنْجَلَاوَف “pleasure”; اِنْجَلَاوَف; اِنْجَلَاوَف “word”; اِنْجَلَاوَف “garden”; اِنْجَلَاوَف “basis”; اِنْجَلَاوَف “place”, &c. اِنْجَلَاوَف “sleep” conforms to these examples: اِنْجَلَاوَف; while from analogous formations (§ 105) we have اِنْجَلَاوَف “care”; اِنْجَلَاوَف, اِنْجَلَاوَف (for which, however, the old poets have اِنْجَلَاوَف, اِنْجَلَاوَف). So اِنْجَلَاوَف “maid-servant”; اِنْجَلَاوَف “end”; اِنْجَلَاوَف “basis”.

H. The feminines of derivatives from *tertia* ُ present no difficulty. اُ, اُ are there retained unaltered: اُحْطَاوَف “prisoner (f.)”; اُحْطَاوَف “city”; اُحْطَاوَف “praising”; اُحْطَاوَف “conversation”; اُحْطَاوَف “escort”.—اُحْطَاوَف “stroke”; اُحْطَاوَف “prayer”.—Similarly, of course, with those in اُ, and abstracts in اُ.

J. Forms which end in اُ in the abs. st. sing. preserve their vocalisation before the suffixes of the 2nd and 3rd sing. and the 1st pl. thus, اُحْطَاوَف, اُحْطَاوَف “pious”; اُحْطَاوَف “throne”: اُحْطَاوَف, اُحْطَاوَف; اُحْطَاوَف, &c.

اُحْطَاوَف (constr. st. اُحْطَاوَف), اُحْطَاوَف “camp”, اُحْطَاوَف “drinking” form with the suffix of the 1st sing. اُحْطَاوَف, اُحْطَاوَف, اُحْطَاوَف. In other cases those which end in اُ in the emphatic st. have اُ, which is either not pronounced at all, as in East-Syrian, or, as in West-Syrian, pronounced as a simple ī: sometimes only one simple ُ is written instead of the two: اُحْطَاوَف or اُحْطَاوَف (اُحْطَاوَف § 17) “my meditation”; اُحْطَاوَف or اُحْطَاوَف “my boy”; اُحْطَاوَف or اُحْطَاوَف “mine elect”; اُحْطَاوَف “my suffocation”; اُحْطَاوَف, اُحْطَاوَف “my shepherd”. If the اُ stands after a vowel, the suffix is then at all events silent; thus from اُحْطَاوَف “creator”, اُحْطَاوَف; from اُحْطَاوَف “call”, اُحْطَاوَف.

The ُ of the suffix is in like manner silent after اُ as final radical: اُحْطَاوَف “my consolation”; اُحْطَاوَف “mine enemy, [my hater]”; and so اُحْطَاوَف “my lord” (= اُحْطَاوَف).

Before the suffixes of the 2nd and 3rd pl. we have, in accordance with § 40 C, اُحْطَاوَف; اُحْطَاوَف “their confusion”, &c. So too the West-Syrians have اُحْطَاوَف, اُحْطَاوَف, &c., while the East-Syrians have اُحْطَاوَف, اُحْطَاوَف, &c.

ܪܬܐ “kind, species”; constr. st. ܪܬܐ (West-Syrian ܪܬܐ); pl. ܪܬܐܝܬܐ, ܪܬܐܝܬܐ, ܪܬܐܝܬܐ, &c. An early naturalised Persian word.

ܡܡܐ “mamma”; abs. ܡܡܐ; pl. ܡܡܐܝܬܐ, ܡܡܐܝܬܐ, ܡܡܐܝܬܐ.

ܝܡܐ “hand” (for ܝܡܐ § 40 C); constr. st. ܝܡܐ, particularly in transferred application and adverbial use (ܝܡܐ “by means of”, “owing to”; ܝܡܐ ܒܝܢ ܢܗܪܐ “by the side of the river”, &c.), and ܝܡܐ (substantively); thus before suffixes:—ܝܡܐܝܬܐ, ܝܡܐܝܬܐ, ܝܡܐܝܬܐ, &c. (ܝܡܐܝܬܐ “through them”: In West-Syrian appears indeed the artificial formation ܝܡܐܝܬܐ ܕܐܠܗܐ). Pl. ܝܡܐܝܬܐܝܬܐ, ܝܡܐܝܬܐܝܬܐ, ܝܡܐܝܬܐܝܬܐ: with suffix, ܝܡܐܝܬܐܝܬܐ, &c. ܝܡܐܝܬܐܝܬܐ (East-Syrian ܝܡܐܝܬܐܝܬܐ “handles”).

ܥܡܡܐ “heaven”; ܥܡܡܐ (§ 73), ܥܡܡܐ, ܥܡܡܐ, &c.: In form always plural.

ܡܝܬܐ “water”; ܡܝܬܐ, ܡܝܬܐ. With suffixes, at pleasure either ܡܝܬܐܝܬܐ, ܡܝܬܐܝܬܐ, ܡܝܬܐܝܬܐ, ܡܝܬܐܝܬܐ, ܡܝܬܐܝܬܐ, ܡܝܬܐܝܬܐ, or ܡܝܬܐܝܬܐܝܬܐ, ܡܝܬܐܝܬܐܝܬܐ, ܡܝܬܐܝܬܐܝܬܐ, &c.

ܥܡܡܐ “ground, bottom”; constr. st. ܥܡܡܐ, East-Syrian ܥܡܡܐ, (almost never occurring except in combinations like ܥܡܡܐ ܥܡܡܐ “foundation”; ܥܡܡܐ ܥܡܡܐ “waste from storehouses”). With suff. ܥܡܡܐܝܬܐ, ܥܡܡܐܝܬܐ; Pl. ܥܡܡܐܝܬܐܝܬܐ; and with suff. ܥܡܡܐܝܬܐܝܬܐ; and also ܥܡܡܐܝܬܐܝܬܐ “their seats”, &c.

ܥܡܡܐ “year”; abs. st. ܥܡܡܐ; constr. st. ܥܡܡܐ (doubtful whether used with suffixes): pl. ܥܡܡܐܝܬܐ, ܥܡܡܐܝܬܐ; with suff. ܥܡܡܐܝܬܐ, &c.

ܥܡܡܐ “maid-servant” (probably without abs. or constr. state); ܥܡܡܐܝܬܐ, ܥܡܡܐܝܬܐ, &c.—ܥܡܡܐܝܬܐܝܬܐ, ܥܡܡܐܝܬܐܝܬܐ.

ܥܡܡܐ “lip”: abs. st. ܥܡܡܐ; constr. st. ܥܡܡܐܝܬܐ, ܥܡܡܐܝܬܐ, &c.—ܥܡܡܐܝܬܐܝܬܐ.

ܥܡܡܐ “side, face”; ܥܡܡܐܝܬܐ. Defective parts supplied from ܥܡܡܐ “face”, ܥܡܡܐܝܬܐ, ܥܡܡܐܝܬܐ, &c.; (properly Dual of ܥܡܡܐ “nose” § 28).

ܥܡܡܐ (better ܥܡܡܐ “lungs”. Pl. ܥܡܡܐܝܬܐܝܬܐ: according to others (perhaps more correctly) ܥܡܡܐܝܬܐ, i. e. ܥܡܡܐܝܬܐ).

ܥܡܡܐ “house”: abs. st. ܥܡܡܐ (§ 26 C); constr. st. ܥܡܡܐܝܬܐ, ܥܡܡܐܝܬܐ, &c.: pl. ܥܡܡܐܝܬܐܝܬܐ, ܥܡܡܐܝܬܐܝܬܐ, ܥܡܡܐܝܬܐܝܬܐ, &c.

ܥܡܡܐܝܬܐ, ܥܡܡܐܝܬܐ (two different modes of writing down the same pronunciation of the word attā, atō) “woman”: constr. st. ܥܡܡܐܝܬܐܝܬܐ, ܥܡܡܐܝܬܐܝܬܐ, &c.

Pl. **يَقْعَنِي**, **يَقْعَنِي**, **يَقْعَنِي**, &c.—As a diminutive, appears **يَقْعَنِي** “little women”. Sing. of this form is said to be **يَقْعَنِي**.

أَلَم, **أَلَم**, “one”, **أَلَم** (“man”); pl. **أَلَم**, **أَلَم** “several”, “certain” **أَلَم**. The emph. st. **أَلَم** signifies “man”, “of human nature”, but much more frequently it bears the original collective sense, “men” or “people”. It is never found in the emph. st. in the plural; but in the constr. st. and with suff. it is found only in the pl.: **أَلَم** “the people of the town”, &c.; **أَلَم** “his people”, &c. “Man” is more accurately expressed by “son of man” or “a son of men” **أَلَم**, **أَلَم**, **أَلَم**, **أَلَم**; pl. **أَلَم**, **أَلَم**. Very rarely we meet with **أَلَم** “man”; rarely with **أَلَم** “woman”.

أَلَم, **أَلَم** or **أَلَم**, **أَلَم** (§ 49 A); there is no constr. st., and it is almost never used with suff. Abs.st. is **أَلَم** (for which **أَلَم** is often improperly written, § 16 C. Rem.) and **أَلَم** (**أَلَم** not so good) in the combination **أَلَم** **أَلَم** “by night and day” (§ 243), also “the space of a night and a day”. On rare occasions the words are found in reversed order **أَلَم** **أَلَم**. Pl. **أَلَم**, **أَلَم**.

أَلَم “lion” (for **أَلَم**); no constr. or abs. st. Pl. **أَلَم**, **أَلَم**.—Fem. **أَلَم** “lioness”; pl. no doubt **أَلَم**.

أَلَم (for **أَلَم**) “cucumber”; pl. **أَلَم**, **أَلَم**, and later form (as if we had in this case the abstract-ending **أَلَم**) **أَلَم**.

أَلَم (only used of God and of Christ), and **أَلَم** (= **أَلَم**) “master, lord” constr. st. **أَلَم**. A secondary form of the constr. st. *mār* appears to present itself in **أَلَم** **أَلَم** Spic. 41, 15, and even **أَلَم** **أَلَم** in the ancient Inscription ZDMG XXXVI, tab. 1, 8 = **أَلَم** **أَلَم** “the lord of the gods”, i. e., *Zeus* ⁽¹⁾. Abs. st. wanting; **أَلَم**, **أَلَم**, &c.; pl. **أَلَم** and more rarely **أَلَم**, **أَلَم**; with suff. **أَلَم**, &c.; or even **أَلَم**, **أَلَم** (but hardly a corresponding constr. st., or corresponding forms with suffixes).—Fem. **أَلَم**, **أَلَم**, **أَلَم**; &c.

أَلَم “city, village”; abs. st. **أَلَم**; constr. st. **أَلَم**, also **أَلَم**; with suff. **أَلَم**, **أَلَم**, &c.; pl. (the collective) **أَلَم**; constr. st. **أَلَم**;

(¹) In **أَلَم** Euseb. Church Hist. 395, 5 (but the manuscript is of the year 462) we have before us no doubt merely a short-hand mode of writing. The phrase intended must have been the common one, *mārē khol*.

no abs. st. Pl. with suff. (1) **قَهتِين**, **قَهتِين**, (2) more frequently **قَهتَر**, **قَهتَر**, **قَهتَر**, **قَهتَر**, &c.—As secondary forms of the pl., **قَهتِين** and **قَهتَر** (§ 89, end).—Cf. besides the purely artificial imitation **قَهتَر مَهتَل** *κωμοπόλεις* [“village-towns”, or “country towns”].

سَهت “ass”; pl. **سَهت**, but also (when a collective, like **قَهتَر**) **سَهت**.
With suff. **سَهت**, **سَهت**, &c.

قَهت “folk”; pl. **قَهت**, **قَهت**; in isolated cases, **قَهت**, **قَهت**.

قَهت, f. **قَهت** “young” forms, as an adjective and also in the meaning “servant”, in accordance with rule, **قَهت**, **قَهت**; **قَهت** (“his young men”), &c.; **قَهت**, **قَهت**, &c.; but in the meaning “boy”, “girl”: **قَهت** (it is a matter of question whether it has suffixes in this meaning); **قَهت**. In like manner **قَهت** “piece (of bread)”; pl. **قَهت**: and **قَهت** “breast”, with **قَهت** (§ 79 A), as well as **قَهت**.

قَهت “like”; pl. f. emph. st. **قَهت**, pl. m. **قَهت**. The other forms are doubtful.

قَهت “alius”: **قَهت**; f. **قَهت** (East-Syrian: **قَهت**); **قَهت**; **قَهت**; **قَهت**, **قَهت**, **قَهت**; **قَهت**, **قَهت**, **قَهت**.

قَهت “great”, “master”, &c.; **قَهت**, &c. Pl. “great, tall, grown up”, **قَهت**, **قَهت**, **قَهت**; **قَهت**, **قَهت**, **قَهت**—“great ones”: **قَهت**, **قَهت**, **قَهت**; **قَهت**, **قَهت**, **قَهت**; **قَهت**, **قَهت**, &c.; f. **قَهت**, &c.—“teachers”: **قَهت**, **قَهت**, &c. In close combinations, in pl. constr. st. we have, **قَهت**, **قَهت**, **قَهت** “householders”; **قَهت** “high priests”, &c.—In very rare instances we may even come upon a singular **قَهت** (used as an Adjective): Probably the forms **قَهت** &c. never occurred as plurals in the earlier times.

So **قَهت** “small” (pl.), of which the singular in use is **قَهت**. The sing. **قَهت** is very rarely used indeed.

From **قَهت** “roofing”, the West-Syrians form **قَهت**, the East-Syrians **قَهت**, as if it stood **قَهت**: thus they treat the word exactly in the way which is usually adopted with forms *med. gem.* (§ 59).

Pro-
nominals.

§ 147. We might mention here also one or two nouns of vague meaning:

قَهت “something” (exceedingly rare, **قَهت**), indeclinable: a later pl. however is **قَهت** “things”.

ܦܚܬܐ “a certain one” f. ܦܚܬܐ.

ܦܚܬܐ (East-Syrian) and ܦܚܬܐ (West-Syrian) “a certain number”, from ܦܚܬܐ (ܦܚܬܐ) (v. § 146) and the above-mentioned ܦܚܬܐ.

3. NUMERALS.

3. Numerals.

§ 148.

CARDINAL NUMBERS.

Cardinal

First Decade.

numbers.

Leading
forms.

m.	f.	m.	f.
1. ܫܠܫ	ܫܠܫܐ	6. ܬܬܐ, ܬܬܐ	ܬܬܐ
2. ܠܬܝܢܐ	ܠܬܝܢܐ	7. ܥܬܬܐ	ܥܬܬܐ
3. ܠܬܠܬܐ	ܠܬܠܬܐ	8. ܐܬܬܐ	ܐܬܬܐ
4. ܐܪܒܐ	ܐܪܒܐ	9. ܬܬܐ	ܬܬܐ
5. ܬܬܐ	ܬܬܐ	10. ܥܬܬܐ	ܥܬܬܐ

Rem. ܬܬܐ “some”; f. ܬܬܐ, may be regarded as plural of ܬܬܐ.

B. The numerals 11—19 show secondary forms of many sorts, and fluctuate in their vocalisation. Various modes of expressing the vowels, which are occasionally found, are very doubtful or to be rejected altogether.

Second Decade.

m.	f.
11. ܫܠܫܐ	ܫܠܫܐ (ܫܠܫܐ).
12. ܠܬܝܢܐ	ܠܬܝܢܐ (ܠܬܝܢܐ).
13. ܠܬܠܬܐ	ܠܬܠܬܐ (ܠܬܠܬܐ).
14. ܐܪܒܐ ⁽¹⁾	ܐܪܒܐ (ܐܪܒܐ) and ܐܪܒܐ (rarely).
15. ܬܬܐ ⁽¹⁾	ܬܬܐ, ܬܬܐ.
16. ⁽²⁾	ܬܬܐ (ܬܬܐ), East-Syrian ܬܬܐ, and ܬܬܐ, West-Syrian ܬܬܐ.

⁽¹⁾ Known to the author only from grammatical tradition.

⁽²⁾ In all expressions of the numeral 16 attested by ancient authorities (*šet-ta'sar*, *šet-ta'sêrê*; *šêtha'sar*, *šêtha'sêrê*; (*e*)*šta'sar*) only one *l* is taken into account:

	m.	f.
17. مَجْدَحِي (rarely)	مَجْدَحِي, commonly مَجْدَحِي	مَجْدَحِي (مَجْدَحِي) & مَجْدَحِي (rarely).
18. اَصْبَحِي (rarely)	اَصْبَحِي	اَصْبَحِي (اَصْبَحِي).
19. اَمَحِي (rarely).	اَمَحِي, commonly اَمَحِي	اَمَحِي (اَمَحِي).

C. *Tens.* The tens are:

20. جِهِي	60. اَمَحِي, مَحِي
30. اَمَحِي	70. مَحِي
40. اَمَحِي	80. اَمَحِي, also written اَمَحِي
50. سَمَحِي	90. اَمَحِي

100 is مَحِي, مَحِي, مَحِي v. § 43 E).

200 is مَحِي (others مَحِي).

300 is اَمَحِي, &c.

1000 is اَمَحِي.

10,000 is مَحِي (better perhaps مَحِي).

From مَحِي appears in the emph. st. مَحِي “one hundred”, pl. مَحِي. So اَمَحِي from اَمَحِي, pl. اَمَحِي, (1); and مَحِي from مَحِي; pl. مَحِي. The plurals of اَمَحِي and مَحِي are joined, exactly like other substantives, to the numerals from 2 to 9, which are placed before or after them, in order to form a multiple of 1000 or 10,000; e. g. اَمَحِي اَمَحِي 4000; اَمَحِي اَمَحِي 5000; مَحِي مَحِي 50,000.

E. With the larger numbers the higher order always comes first: اَمَحِي اَمَحِي, 421 (f.); اَمَحِي اَمَحِي, 386 (f.); مَحِي اَمَحِي, 7337 (Ezra 2, 65); اَمَحِي اَمَحِي, 1017 (2, 39); اَمَحِي اَمَحِي, 42,360 (2, 64); اَمَحِي اَمَحِي, 54,400 (Num. 2, 6), &c.

Forms with
suffixes.

§ 149. The numbers from 2 to 10 yield special forms with suffixes, to indicate groups:

accordingly we meet sometimes also with اَمَحِي, اَمَحِي, اَمَحِي, the last the f. of *ēsta'sar* and certainly to be pronounced *ēsta'serē* or *ēsta'esrē*.—The form usual in print اَمَحِي, اَمَحِي (after the analogy of اَمَحِي, &c.) appears to be met with only in pretty late manuscripts.

(1) The pronunciation of the secondary form اَمَحِي is uncertain. Perhaps اَمَحِي.

2. **اَيْنِ** “we two”; **اَيْنِ** “you two”; **اَيْنِ** “they two”. This number alone has in addition a feminine form used in this meaning **اَيْنِ**, &c.

- | | |
|--|----------------------|
| 3. اَيْنِ “they three” ⁽¹⁾ | 7. اَيْنِ |
| 4. اَيْنِ | 8. اَيْنِ (?) |
| 5. اَيْنِ | 9. اَيْنِ (?) |
| 6. اَيْنِ | 10. اَيْنِ |

§ 150. The abs. st. of the masc. numbers from 2 to 19 (?) appears in the meaning of “the *n*th day of the month” (always, to be sure, with prep. **ع**):

Days of the months.

2. **اَيْنِ** “on the 2nd day of the month”.

3. **اَيْنِ** “on the 3rd day of the month”.

- | | | |
|------------------|-------------------|-------------------|
| 4. اَيْنِ | 9. اَيْنِ | 13. اَيْنِ |
| 5. اَيْنِ | 10. اَيْنِ | 14. اَيْنِ |
| 6. اَيْنِ | 11. اَيْنِ | 15. اَيْنِ |
| 7. اَيْنِ | 12. اَيْنِ | 17. اَيْنِ |
| 8. اَيْنِ | | |

§ 151. Another substantive-form is **اَيْنِ** “the Twelve” (Apostles or a similar company); **اَيْنِ** “his Twelve”; also—**اَيْنِ** “quaternion”, “four together”, and **اَيْنِ** “decade”.

Another substantive-form.

§ 152. Forms of the constr. st. in **اَيْنِ** appear occasionally for the purpose of denoting things which are closely associated: **اَيْنِ** “the ten cities” (*Δεκάπολις*); **اَيْنِ** *επτάπυργος*; **اَيْنِ** “their six wings”; **اَيْنِ** “the four winds”; **اَيْنِ** “a week”; **اَيْنِ** “her four points”; **اَيْنِ** “his four corners”.—For **اَيْنِ** “the Hexameron (of the Creation)” **اَيْنِ** is doubtless better. From the somewhat forced formation **اَيْنِ** *τετραποδον* there is current as pl. **اَيْنِ** or **اَيْنِ**.

Numerals in compound expressions.

(¹) I give only the forms of the 3rd m. pl. Notice the hardness of the **ل**, which, however strange it may seem, is quite certain.

(²) Also **اَيْنِ**, like **اَيْنِ**.—I give the vowels in those forms only in which they are certain.

Other formations, of an artificial character and modelled on the Greek, are **اقتب حنل** (say **اقتب حنل**) *δυσφυσίται*; **انب حنل** *ἀμφοτεροδέξιος*, &c.

Ordinal numbers.

§ 153.

ORDINAL NUMBERS.

1 st مبم (also مبم , abs. st. مبم).	6 th مبم (W.-Syrian مبم).
2 nd مبم , f. مبم ; more rarely مبم , f. مبم (§ 71).	7 th مبم .
3 rd مبم .	8 th مبم .
4 th مبم .	9 th مبم .
5 th مبم .	10 th مبم .

Sometimes this formation is carried still farther, and one says, for instance, **مبم** “the 15th”; **مبم** “the 20th”. So even **مبم** “the ten-thousandth”; but there are no such forms from **مبم** 100 or **مبم** 1000. Generally speaking, these forms are avoided in practice.

These are true adjectives. In the constr. st. they mostly signify so-many-fold; *e. g.* **مبم** “with four wings”.

Other forms derived from numerals.

§ 154. *Rem.* From the simple numbers are formed, besides, derivatives of all sorts. Thus one or two fractional numbers, like **مبم**

“a third part” (but **مبم** “three years old”); **مبم** “a fourth”; **مبم** “a fifth”; **مبم** “an eighth”; **مبم** “a ninth”; **مبم** “a tenth”⁽¹⁾.— We have also adverbs, like **مبم** “in the third place” (§ 155 A), &c., and verbs like **مبم** “to do three times”, &c. A strange formation is given in **مبم** “for the second time”: the termination is Greek in form; no doubt it was originally **مبم**, an emph. st. of **مبم**.

4. Particles.

4. PARTICLES.

ADVERBS AND CONJUNCTIONS.

Adverbs and conjunctions.

§ 155. A. Adverbs of quality are sometimes expressed by bare nominal forms (in the abs. st.), *e. g.* **مبم** “beautifully”; **مبم** “badly”, “ill”; **مبم** “in vain” (which does not occur as an adjective); **مبم** (end)

(¹) In old authors I find only **مبم**, **مبم**, **مبم**. For “a sixth” I find, but only late, **مبم**. There is a quite recent form, after the Arabic *suds*, **مبم** or plainly **مبم**.

“completely”, and a few more. To this class belong the Feminine forms, which in ancient fashion preserve the *th* in the abs. st. used adverbially, particularly **حَبِيْثًا** “barely”; **كَثِيْرًا** (others **كَثِيْرًا**) “very”; **نَشِيْطًا** “actively”; **لَمَّا** “without eating”; **عَدَا** and **عَدِيْ** “at the same time”; **جَلِيْلًا** “finely”, “handsomely”; **لِثْنَةً** “for the second time”; **لِثْنَةً** “for the third time”; and in **يَعْنِيْهِ** “to make a present of”, “to bestow” (*χαρι-ζεσθαι*). So too **أَخِيْرًا** “at last”, and **أَوَّلًا** “first”. From the *āyath* of these forms (f. of *āi* § 135) has then sprung **أَلًا**, the usual termination by means of which Adverbs of Quality are formed from all adjectives and from many substantives: **بِعَقِيْبًا** “beautifully”; **بِحَقِيْقًا** “truly”; **بِجَلَالٍ** “purely”, “pure”; **بِمُخْتَلَفٍ** “hidden”, “secretly”; **بِإِلَهِيَّةٍ** “divinely”, &c. Notice **أَسْوَءًا** (East-Syrian **أَسْوَءًا**) “another way”, (§ 146), and **رَحْفًا** “little” (adv.) (**رَحْفًا** also seems correct) with the *y* of the f. (§ 71).—**أ** or even **ا** is sometimes written for **أَل** (§ 40 E): **بِعَقِيْبَتَا**; **جَائِزًا** “justly” = **جَائِزًا**. In a few cases, a form occurs with the preposition **د**:—**دَاخِرًا** “lastly”, “at last”; **دِيْنِيَّةً** “in Latin fashion”; **دَاخِرًا** “six-fold”.

Farther, many words compounded with prepositions are used as adverbs, *e. g.* **جَمِيْعًا** “thoroughly”; **نَادِيْرًا** “scarcely”; **بِالْحَقِيقَةِ** ⁽¹⁾ “in truth”, in rare instances **حَقِيْقَةً** and **دَقِيْقَةً**; **أَوَّلًا** ⁽¹⁾ “first” (vowels not quite certain). **كُلِّهَا** (§ 156) “all at once”; **بِأَيِّهَا**, **بِأَيِّهَا** “at the same time”.

B. Some adverbs of place and time, most of them being compounds of prepositions, are as follows:—

أَلَا “above”.

أَسْفَلًا, **أَسْفَلًا** “below”.

أَسْفَلًا ⁽¹⁾, **أَسْفَلًا** “downward”.

أَمْسًا (East-Syrian, as it seems, **أَمْسًا**) “in earlier times”, “of old”.—

So **أَمْسًا**; and **أَمْسًا**, **أَمْسًا** ⁽¹⁾.

أَمْسًا “overagainst”.

أَمْسًا, **أَمْسًا** “now” (present time).

⁽¹⁾ Notice the peculiar plural-ending.

حَتَّىٰ (vocalisation not quite certain) “up till now, hitherto, still”.

يَوْمَ “to-day”; غَدًا “to-morrow”; أَمْسًا “yesterday”; مَلْفًا “two days ago”.

سَنًا “last year”; سَنًا “next year”. أَهْلاً “when?”; أَهْلاً “then”.

أَيْنَ “where?” (أَيْنَ “why?”): هُنَا “here”; مِنْ هُنَا (= هُنَا) “from here”, “hence”; مِنْ هُنَا “where...from”, “whence?”; هُنَا “hither”, “this way”, “on this side” (هُنَا); مِنْ هُنَا “from this place”; لِهَذَا “where?”; لِهَذَا “whither, where...to?” (these two forms are found only in one old text); هُنَا “here”; هُنَا “here”; هُنَا “there”; هُنَا “yonder”; هُنَا “away there”, “on that side” (هُنَا).

أَهْلاً “now”; أَهْلاً “up till now”, “still”, “yet”; أَهْلاً “now”, “thus”.

أَهْلاً “at all times”.

أَهْلاً “already”, “perhaps”, “possibly”, &c.

أَهْلاً “sufficiently”, “already”.

أَهْلاً “already”.

The phrases أَهْلاً “son of his day” “on the same day” أَهْلاً “at the same hour” and أَهْلاً “backward” (§ 321 B) are used quite adverbially.

C. Adverbs of Quality of the most general kind; Connective Adverbs, of which some have more special significations of Space or of Locality; and pure *Conjunctions*:

أَهْلاً “how?”; أَهْلاً “as” (and its combinations: cf. § 364); أَهْلاً “thus” (with Prepositions: أَهْلاً “thereupon”; أَهْلاً “thereof, therefrom”, &c.). أَهْلاً “thus”; أَهْلاً “thereupon”; with أَهْلاً or أَهْلاً “thereupon”; أَهْلاً “on this account”. — أَهْلاً “thus”. أَهْلاً “namely”. * (2) (on very rare occasions heading a

(1) Also, أَهْلاً “thenceforward”, &c. In the same way many more of the adverbs mentioned here may be combined with Prepositions.

(2) In what follows, an asterisk (*) marks those particles which never, or only exceptionally, stand at the beginning of the sentence.

clause) “thus”; *ܦܠܐ “thus”. *ܠܗ “thus”. ܠܐ ἄρα, ἄρα. *ܕܡ “to wit” (particularly in citing foreign remarks or thoughts). *ܠܝܢܐ⁽¹⁾ “for”. — ܠ “not”; ܠܐ “not”.

ܐ “and”, “also”; ܐܝ “also”; ܐܠܐ “farther”, “again”; ܐܠ “or”; ܐܠܝܢܐ “sive”:—ܠܡ “but”; *ܠܝܢܐ (properly “thén”) “but”. *ܠܡܢ. — *ܠܡܢ “please!”, “pray!”.

ܠܝ “if”; ܠܝܢܐ “if”; ܠܝܠ = ܠܝ “but”, “if not”; ܠܝܢܐ “although”. ܕܝܠ “until”, “so long as”. ܠܡܢܐ, ܠܡܢܐ “utinam”.

ܕ “that” (in the widest sense), and many prepositions combined therewith: ܕܝܠ “at the time, when”, “when”; ܕܝܠ “whereas”; ܕܝܠܝܢܐ “thus” (from ܕܝܠ + ܝܠܝܢܐ); ܕܝܠ “since”, and so with other prepositions (§ 360). — ܕܝܠ “where”; ܕܝܠܝܢܐ “where”; ܕܝܠܝܢܐ, ܕܝܠܝܢܐ, ܕܝܠܝܢܐ “where”; even mere ܕܝܠ, and many others, “as”, “just as”. ܕܝܠ “when”, “at the time, when”; ܕܝܠܝܢܐ “until”, &c.

ܠܡܢܐ, ܠܡܢܐ, ܠܡܢܐ, ܠܡܢܐ, “if perhaps; possibly; lest perhaps” (§ 373).

The following, amongst others, are pure Greek words: ܕܝܠ τὰχα “perhaps”; ܕܝܠ εἴτα; ܕܝܠ ὥστε; ܕܝܠ μᾶλλον; ܕܝܠ μάλιστα.

PREPOSITIONS.

Prepo-
sitions.
List of pre-
positions.

§ 156. Prepositions, — or Nouns in the constr. st. used adverbially —, are either simple in origin, or have sprung from the combination of such forms with other short prepositions. Most of them may even take personal suffixes. Those below, marked with *pl.*, assume the plural form in *ai* before suffixes. Certain variations of form before suffixes are also met with here and there:—

ܐ “in”	} The <i>n</i> of ܐܝܢܐ is assimilated in the adverbials ܐܝܢܐ, ܐܝܢܐ; “all at once”; “suddenly”; “forthwith”; ܐܝܢܐ; ܐܝܢܐ; ܐܝܢܐ; ܐܝܢܐ “anew,—in one’s turn”, which are also sometimes written ܐܝܢܐ &c. ⁽²⁾ .
ܐܝܢܐ “to”	
ܐܝܢܐ “from”	

(¹) ܠܝܢܐ and ܠܝܢܐ are genuine Syriac words, which, however, have been employed almost entirely to imitate γάρ and δέ.

(²) In pronunciation the *n* of *men* was frequently assimilated even at other times.

بَيْنَ (no suff.); بَيْنَ; بَيْنَ “between”.

تَحْتِ (not used with suff.); تَحْتِ pl.; تَحْتِ (before suff. too?) “under”.

عَلَى as pl. “upon” (عَلَى, عَلَى &c.; in poetry often عَلَى, عَلَى &c.); عَلَى “over”.

مَعَ “with”.

عِندَ “with”, “to”.

بِ (§ 21 C) pl. “with”, “to”.

مُتَقَدِّمَ pl. “before”: مُتَقَدِّمَ “before” (not with suff.), *مُتَقَدِّمَ (only before suff.).

مُتَوَكِّفَ (not with suff.), مُتَوَكِّفَ “round”, “about”.

مُتَعَدِّفَ pl.; *مُتَعَدِّفَ (only before suff.) “instead of”.

حَتَّى “until”, “up to” (not with suff.).

*إِمْثَالِ (only before suff.) “like”.

لِ (لِ; not with suff.); *لِ, *لِ (only before suff.) “for the sake of”, “on account of”.

خَلْفَ (from إِثْرٍ + د “on the track of”) “after”.

خَلْفَ (هَلَا + د “hiding from”) “behind”.

خَلْفَ pl. “without”.

كَمُجَالِ “against”: حَبِ pl. (§ 49 A) “coram”.

كَمُجَالِ “in conformity with”.

مُتَعَدِّفَ [ex inopia] “without” (not with suffix).⁽²⁾

Of these, some have already been formed by intimate blending with د and د. And so د and د are still set before many prepositions, in some cases without perceptible modification of the meaning, *e. g.* د “παρα τινος”; د “from behind, behind”; د “after”; د “below”, &c. Cf. د “from without” [د being “foris in campo”]; د “from within” [د meaning “in medio”]; along-side of د, د.

(1) Not to be confounded with the like-sounding د when used adverbially, meaning “in the house of, *i. e.* in the place of”.

(2) The limits of the idea of a Preposition are not exactly determined. Several of the cases cited here might be excluded, such as د “according to the mouth”, د “in the eye”,—while others might be added, like د “by the hand of”, “by means of”.

ܐܢܝܢ may be used for “without”, just like ܐܢܝܢ alone.

ܐܢܝܢ must of necessity stand in ܐܢܝܢ “as far as, up to”: rarely are found ܐܢܝܢ “as far as in” (“even in”). Very rare is ܐܢܝܢ “over, above”.

§ 157. With suffixes: (1) Singular Forms; ܐܢܝܢ, ܐܢܝܢ, ܐܢܝܢ, &c., Preposition with suffixes according to § 145 A. So ܐܢܝܢ, ܐܢܝܢ, ܐܢܝܢ, &c.; but ܐܢܝܢ and ܐܢܝܢ. (2) Plural Forms: ܐܢܝܢ, ܐܢܝܢ, ܐܢܝܢ, ܐܢܝܢ, &c., likewise according to § 145 A. Such is the procedure too with those forms which even without suffixes end in *ai* (pl.), (to which class also belongs ܐܢܝܢ for *ܐܢܝܢ, sg.): ܐܢܝܢ, ܐܢܝܢ, &c. (ܐܢܝܢ, &c.).

ܐܢܝܢ and ܐܢܝܢ keep their *a* before the suff. of the 1st sing., and 2nd and 3rd pl.: ܐܢܝܢ, ܐܢܝܢ; ܐܢܝܢ, ܐܢܝܢ; but ܐܢܝܢ, ܐܢܝܢ, &c. So ܐܢܝܢ, ܐܢܝܢ, &c. (more rarely ܐܢܝܢ) but ܐܢܝܢ.

ܐܢܝܢ for the most part takes the suffixes at once, yet ܐܢܝܢ is found alongside of ܐܢܝܢ, ܐܢܝܢ.

II. VERBS.

II. Verbs.

§ 158. A. The Syriac verb appears, sometimes with *three* radicals, Preliminary observations. sometimes with *four* (§ 57). It makes no difference in the inflection, whether the verb is primitive, or has been derived from a noun.

B. The *Tenses* are *two* in number: *Perfect* and *Imperfect* (called also *Aorist* and *Future*). The different Persons, Genders, and Numbers are indicated in the Perfect by terminations, and in the Imperfect by prefixes, or by prefixes together with terminations. Add to these the *Imperative*, which agrees for the most part with the Imperfect in vocalisation, but is inflected by terminations only. Several of the terminations in the Perfect and the Imperative are now silent (§ 50). Lastly fall to be considered the Verbal Nouns, closely related to the finite Verb, viz, the *Infinitive*, and the *Participles* (as well as *Nomina actionis*, and *Nomina agentis*). The inflectional marks in the finite verb are always

the same, except that they occasionally undergo a slight alteration when ٰ is the final radical. They are as follows:—

C.		Perfect.	
Sg. 3 m.	—	Pl. 3 m.	◌ (silent); ٴ
3 f.	ٴ	3 f.	— (or silent ٰ); ٴ ⁽¹⁾
2 m.	ٴ	2 m.	ٴ
2 f.	ٴ (the ٰ silent)	2 f.	ٴ
1.	ٴ	1.	ٴ ٴ
		Imperfect. ⁽²⁾	
Sg. 3 m.	ٴ	Pl. 3 m.	ٴ — ٴ
3 f.	ٴ	3 f.	ٴ — ٴ
2 m.	ٴ	2 m.	ٴ — ٴ
2 f.	ٴ — ٴ	2 f.	ٴ — ٴ
1.	ٴ	1.	ٴ ⁽³⁾
		Imperative.	
Sg. m.	—	Pl. m.	◌ (silent), ٴ
f.	ٰ (silent)	f.	ٴ ⁽⁴⁾ , ٰ (silent).

D. Where longer and shorter endings appear together, the latter are in all cases nearer the original forms. Contrary to the general rule given in § 43 [v. § 43 C], the assumption of these longer [and later] endings occasions no falling-away of short vowels in the open syllable; compare cases like ٴ, ٴ (sg. ٴ, ٴ) with ٴ, ٴ (sg. ٴ, ٴ); ٴ with ٴ. ٴ is also found written for ٴ, e. g. ٴ = ٴ. In the Imperative pl. f. the longer form is far more usual than the shorter.

E. The 3. f. pl. Perf. is written with a ٰ (and ٴ) in later West-Syrian texts; but the old orthography is retained with the East-Syrians,

(1) In more ancient MSS. ٴ is also found written without ٰ, e. g. ٴ for ٴ “worshipped”, &c. (§ 4 A).

(2) The vocalisation of the Prefixes is different in different cases.

(3) The 1st pl. of the Impf. invariably coincides with the 3rd m. sg.

(4) In the older MSS. also written with ٴ alone, e. g. ٴ for ٴ “hear ye”.

according to which the form is exactly the same as the 3 sg. m., except in the case of verbs that have ʾ for their last radical. The West-Syrians frequently supply the 3 f. sg. Impf. too with a purely orthographic ʾ, to distinguish it from the 2 m. (§ 50 B). Also in the shorter form of the Imperative pl. f. the ʾ might well be merely a later addition.

TRI-RADICAL VERBS.

Tri-radical
verbs.

§ 159. These form the following *Verbal Stems* [or *Forms*, sometimes called *Conjugations*]: the simple conjugation *Peal* (פעל; Hebrew Qal) with its reflexive *Ethpeel* (פעל); the conjugation employed to denote, first, intensity and then too the causative and other allied meanings,—having the middle radical doubled, and called *Pael*, (פעל, Hebrew *Piel*) together with its reflexive *Ethpaal* (פעל; Hithpael); the causative conjugation *Aphel* (פעל; Hiphil), with its reflexive, *Ettaphal* (פעל or פעל § 36).

The reflexives have for the most part acquired a passive meaning.

Rem. Ettaphal is much the most rarely used of these Reflexives, and is upon occasion replaced by Ethpeel and Ethpaal, e. g. *לְהִתְפַּאֵל* “to be preached”, instead of *לְהִתְפַּאֵל* from *לְהִתְפַּאֵל*; *לְהִתְפַּאֵל* “to be mocked”, instead of *לְהִתְפַּאֵל* from *לְהִתְפַּאֵל*.

Attention is called to § 26 A and § 26 B in dealing with the Reflexives.

Forms seldomer used, like the Causative *לְהַעֲבִיד* “to enslave” and several others, we find it more to the purpose to take in with the Quadri-literal (§ 180 f.).

VERBS WITH THREE STRONG RADICALS.

Verbs with
three strong
radicals.
Peal.

§ 160. A. *Peal*. In this conjugation there is a specially *Transitive* form, which in the Perfect has *a* as the fundamental vowel of the second radical, and in the Imperfect and Imperative *o* (*u*) or it may be *e*; and a specially *Intransitive* form with *e* in the Perfect, and *a* in the Imperfect and Imperative: (1) *לָמַד*, *יִלְמַד*, *לִמַּד* “to kill”; *לָעַד*, *יִלְעַד*, *לִעַד* “to do”. (2) *לָבַד*, *יִלְבַּד*, *לִבַּד* “to be left remaining”.

Of strong verbs with *e* in the Impf. and Impt. the only examples are **حَجَرَ**, and **رَجَعَ** “to buy”.⁽¹⁾ A few verbs *primae n* also take *e* (§ 173 B), as well as a few weak verbs.

Several intransitive verbs have the *e* of the Perfect changed into *a*, and thus have a uniform *a* in both Perfect and Imperfect. Thus **عَجَلَ**, **يَعْجَلُ** “to rule”; **حَجَا**, **يَحْجَا** “to be tired out”; **هَجَمَ**, **يَهْجَمُ** “to be enough”; **زَجَرَ**, **يَزْجُرُ** “to exult”, and the other verbs which treat *w* as a firm consonant; **نَجَى**, **يَنْجَى** “to happen”; and several others.⁽²⁾ We exclude from this list verbs *secundae* or *tertiæ gutturalis* (§ 169 sq.).

Several have secondary forms: thus **سَجَى**, **يَسْجَى** and **سَجَى**, **يَسْجَى** “to be strong”, “to overpower”, although **سَجَى** in the Perf., and **يَسْجَى** in the Impf. might be most in favour. Through an intermixture of transitive and intransitive expression, the following verbs have *e* in the Perf., and *o* in the Impf. and Impt.: **هَجَرَ**, **يَهْجَرُ** “to reverence”; **عَدِمَ**, **يَعْدِمُ** “to keep silence”; **قَمِئَدَ**, **يَقْمِئِدُ** “to be near” (cf. **سَدِمَ**, **يَسْدِمُ** “to descend”, and, it is said, **سَدِمَ**, **يَسْدِمُ** “to be lean”, § 175 B).⁽³⁾

B. The only certain remains of a Perfect in *o* are found in **مَعَدَّ** “bristled”, “stood up” Job 7, 5; 30,3; Lamentations 4, 8; Ps. 119, 120; and **أَفْضَرَ** “they (f.) grew black”, Nahum 2, 10.

Hardness
and soft-
ness of the
radicals.

§ 161. The letters **ل** **و** **د** **ز** **س** **ج** [Beghadhkephath] are, in conformity with general rules (§ 23), soft, as 1st Radical in the Impf. and Inf. of the *Peal*: they are hard as 2nd rad. in the Impf. and Inf., but soft elsewhere in that stem; as 3rd rad. they are soft, except after a closed syllable; accordingly they are hard in the 3rd f. sg. Perf., the 1st sg. Perf., and the lengthened forms of the Participle. Examples: (1) **يَذْهَبُونَ**, **يَذْهَبُونَ**. (2) (a) **يَرْجِي**, **يَرْجِي**, **يَرْجِي**; (b) **يَرْجِي**, **يَرْجِي**, &c. (3) (a) **يَرْجِي**, **يَرْجِي**, &c.; (b) **يَرْجِي**, **يَرْجِي**, **يَرْجِي**.

Ethpeel.

§ 162. In the *Ethpeel* notice the transposition of the vowel in the Imperative **يَرْجِي**, also written **يَرْجِي** or **يَرْجِي** § 17 (as compared with Perf. **يَرْجِي**; Impf. **يَرْجِي**).

(1) In very rare cases occurs also the Impt. **رَجَعَ**.

(2) Some, which grammarians have cited, are uncertain or utterly incorrect.

(3) The forms of the Impf. of *Peal* verbs, cited by PAYNE-SMITH in ‘*Thes. syr.*’ are not all well attested; several are decidedly inaccurate.

Here the consonants that may be softened are always hard as 1st rad., soft as 2nd, and soft as 3rd except after a closed syllable, and in the Imperative, thus—: **إِفْعَلْ**, &c., but **إِفْعَلْ**, **إِفْعَلْ**, and **إِفْعَلْ**.

§ 163. The characteristic of the *Pael* and *Ethpaal* is the doubling of the 2nd radical. This letter is accordingly always hard, just as the 3rd is always soft. In *Ethpaal* the 1st rad. is always hard; in *Pael* it is soft in the Impf., with the exception of the 1st pers., where hardening appears: **يَفْعَلْ**, &c. (§ 23 F). Pael and Ethpaal.

The Imperative *Ethpaal*—with the East-Syrians, and in older times even in the West,⁽¹⁾—coincided with the Perfect; but with the West-Syrians at a later date the form of the *Ethpeel* came into very general use in this case, although the 3rd rad. could never be hard. Thus Imperative **يَفْعَلْ**, West-Syrian **يَفْعَلْ** (usually written **يَفْعَلْ** or **يَفْعَلْ**). Still even the West-Syrians retained in some cases the original form, e. g. always **يَفْعَلْ** (take (thou) pity on")⁽²⁾.

§ 164. The characteristic of the *Aphel* is a foregoing **أَ**, of which the guttural sound [ʾ] falls away, however, after prefixes; on **أَفْعَلْ** "to find" with *e*, v. §§ 45 and 183. Aphel and Ettaphal.

The 1st rad. is constantly soft after prefixes, the 2nd hard, and the 3rd soft. It is the same with *Ettaphal*.

§ 165. *Participles*. The Participles undergo changes for Gender and Number, as adjectives. *Peal*, *Pael* and *Aphel* have an Active and a Passive Participle. The Part. act. *Peal*, has *ā* after the 1st rad., and *e* after the 2nd, which falls away without a trace, when it comes into an open syllable (§ 106): sg. m. **فَعْلَان**; sg. f. **فَعْلَا**; pl. m. **فَعْلَان**; pl. f. **فَعْلَا**. The Part. pass. has an *ī* after the 2nd rad. (§ 110): **فَعْلَان**, **فَعْلَان**, &c. All other participles have an *m* as a prefix. The participles of *Ethpeel*, *Ethpaal*, and *Ettaphal*, as well as the active participles of *Pael* and *Aphel*, agree completely in their vocalisation with the corresponding forms Participles.

(1) The old poets always employ the trisyllabic forms.

(2) On the other hand several of the abbreviated forms have also penetrated into the East-Syrian traditional usage, such as **أَفْعَلْ** "shake thyself" Is. 52, 2, for which Ephr. III, 537 B still has **أَفْعَلْ**.

of the finite verb, *e. g.* **فَعَلْتُ**, **فَعَلْتُمْ**, like **فَعِلْ**, **فَعِلُوا**; **فَعِلْتُ**, **فَعِلْتُمْ**; **فَعِلْ**; **فَعِلُوا**, &c. The participles passive of Pael and Aphel have *a* in place of *e* after the 2nd rad.: **فَعِلْتُ**, **فَعِلْتُمْ**. When this *a* comes into an open syllable, it falls away exactly like the *e* of the Active form, and so **فَعِلْتُ**, **فَعِلْتُمْ**, for example, may as easily be active as passive.

On the joining of the Participles to the attached subject-pronouns, v. § 64 A.

Nomina
agentis.

§ 166. *Nomina Agentis* are formed by the Peal in the form **فَعِلْتُ** (**فَعِلْتُ**, **فَعِلْتُمْ**, &c., § 107); and by the other stems by attaching *ān* to the Participles: Ethpeel **فَعِلْتُ**; Pael **فَعِلْتُ**; Ethpaal **فَعِلْتُ**; Aphel **فَعِلْتُ**; Ettaphal **فَعِلْتُ** (§ 130).

Infinitive.

§ 167. *Infinitive*. The Infinitive Peal has the form **فَعِلْ** (also written **فَعِلْ**⁽¹⁾, it is true, but incorrectly); the other Infinitives have *ā* after the 2nd rad., and *ū* for a termination, *i. e.* they take the form of the abs. st. of Abstract Nouns in *ūth*: the *th* re-appears before Pronominal suffixes.

Rem. On *Nomina actionis* v. § 117 (123); cf. also § 109.

(¹) In Ex. 5, 17, the reading **فَعِلْ** is well supported, alongside of the usual **فَعِلْ**.

§ 168.

REGULAR VERB.

	Peal.	Ethpeel.	Pael.
Perf. sg. 3 m.	مَلَّ	مَلَّ	مَلَّ
3 f.	مَلَّ	مَلَّ	مَلَّ
2 m.	مَلَّ	مَلَّ	مَلَّ
2 f.	مَلَّ	مَلَّ	مَلَّ
1	مَلَّ	مَلَّ	مَلَّ
pl. 3 m.	مَلَّ	مَلَّ	مَلَّ
3 f.	مَلَّ, مَلَّ	مَلَّ, مَلَّ	مَلَّ, مَلَّ
2 m.	مَلَّ	مَلَّ	مَلَّ
2 f.	مَلَّ	مَلَّ	مَلَّ
1	مَلَّ	مَلَّ	مَلَّ
Impf. sg. 3 m.	يَمَلُّ	يَمَلُّ	يَمَلُّ
3 f.	يَمَلُّ (يَمَلُّ)	يَمَلُّ (يَمَلُّ)	يَمَلُّ (يَمَلُّ)
2 m.	يَمَلُّ	يَمَلُّ	يَمَلُّ
2 f.	يَمَلُّ	يَمَلُّ	يَمَلُّ
1	يَمَلُّ	يَمَلُّ	يَمَلُّ
pl. 3 m.	يَمَلُّ	يَمَلُّ	يَمَلُّ
3 f.	يَمَلُّ	يَمَلُّ	يَمَلُّ
2 m.	يَمَلُّ	يَمَلُّ	يَمَلُّ
2 f.	يَمَلُّ	يَمَلُّ	يَمَلُّ
1	يَمَلُّ	يَمَلُّ	يَمَلُّ
Impt. sg. m.	مَلَّ	مَلَّ	مَلَّ
f.	مَلَّ	مَلَّ	مَلَّ
m.	مَلَّ	مَلَّ	مَلَّ
f.	مَلَّ	مَلَّ	مَلَّ
Part. act. m.	مَلَّ	مَلَّ	مَلَّ
f.	مَلَّ	مَلَّ	مَلَّ
pass. m.	مَلَّ	مَلَّ	مَلَّ
f.	مَلَّ	مَلَّ	مَلَّ
Inf.	مَلَّ	مَلَّ	مَلَّ

	Ethpaal.	Aphel.	Ettaphal.
Perf. sg. 3 m.	﴿اَمَلَّ﴾	﴿اَمَلَّ﴾	﴿اَمَلَّ﴾
3 f.	﴿اَمَلَّتْ﴾	﴿اَمَلَّتْ﴾	﴿اَمَلَّتْ﴾
2 m.	﴿اَمَلَّكَ﴾	﴿اَمَلَّكَ﴾	﴿اَمَلَّكَ﴾
2 f.	﴿اَمَلَّتْكِ﴾	﴿اَمَلَّتْكِ﴾	﴿اَمَلَّتْكِ﴾
1	﴿اَمَلَّجْ﴾	﴿اَمَلَّجْ﴾	﴿اَمَلَّجْ﴾
pl. 3 m. {	﴿اَمَلُّوْا﴾ ﴿اَمَلُّوْكُمْ﴾	﴿اَمَلُّوْا﴾ ﴿اَمَلُّوْكُمْ﴾	﴿اَمَلُّوْا﴾ ﴿اَمَلُّوْكُمْ﴾
3 f. {	﴿اَمَلَّتْنَ﴾, ﴿اَمَلَّتْنَ﴾ ﴿اَمَلَّتْنَ﴾	﴿اَمَلَّتْنَ﴾, ﴿اَمَلَّتْنَ﴾ ﴿اَمَلَّتْنَ﴾	﴿اَمَلَّتْنَ﴾, ﴿اَمَلَّتْنَ﴾ ﴿اَمَلَّتْنَ﴾
2 m.	﴿اَمَلَّكُمْ﴾	﴿اَمَلَّكُمْ﴾	﴿اَمَلَّكُمْ﴾
2 f.	﴿اَمَلَّتْكُمْ﴾	﴿اَمَلَّتْكُمْ﴾	﴿اَمَلَّتْكُمْ﴾
1 {	﴿اَمَلَّجْ﴾ ﴿اَمَلَّجْ﴾	﴿اَمَلَّجْ﴾ ﴿اَمَلَّجْ﴾	﴿اَمَلَّجْ﴾ ﴿اَمَلَّجْ﴾
Impf. sg. 3 m.	﴿يَمَلُّ﴾	﴿يَمَلُّ﴾	﴿يَمَلُّ﴾
3 f.	﴿يَمَلُّ﴾ (﴿يَمَلُّتْ﴾)	﴿يَمَلُّ﴾ (﴿يَمَلُّتْ﴾)	﴿يَمَلُّ﴾ (﴿يَمَلُّتْ﴾)
2 m.	﴿يَمَلُّكَ﴾	﴿يَمَلُّكَ﴾	﴿يَمَلُّكَ﴾
2 f.	﴿يَمَلُّكِ﴾	﴿يَمَلُّكِ﴾	﴿يَمَلُّكِ﴾
1	﴿يَمَلُّجْ﴾	﴿يَمَلُّجْ﴾	﴿يَمَلُّجْ﴾
pl. 3 m.	﴿يَمَلُّكُمْ﴾	﴿يَمَلُّكُمْ﴾	﴿يَمَلُّكُمْ﴾
3 f.	﴿يَمَلُّجْنَ﴾	﴿يَمَلُّجْنَ﴾	﴿يَمَلُّجْنَ﴾
2 m.	﴿يَمَلُّكُمْ﴾	﴿يَمَلُّكُمْ﴾	﴿يَمَلُّكُمْ﴾
2 f.	﴿يَمَلُّكُمْ﴾	﴿يَمَلُّكُمْ﴾	﴿يَمَلُّكُمْ﴾
1	﴿يَمَلُّجْ﴾	﴿يَمَلُّجْ﴾	﴿يَمَلُّجْ﴾
Impt. sg. m.	﴿اَمَلَّ﴾ (﴿اَمَلَّ﴾)	﴿اَمَلَّ﴾	﴿اَمَلَّ﴾
f.	﴿اَمَلَّتْ﴾ (﴿اَمَلَّتْ﴾)	﴿اَمَلَّتْ﴾	﴿اَمَلَّتْ﴾
pl. m. {	﴿اَمَلُّوْا﴾ (﴿اَمَلُّوْا﴾) ﴿اَمَلُّوْكُمْ﴾ (﴿اَمَلُّوْكُمْ﴾)	﴿اَمَلُّوْا﴾ ﴿اَمَلُّوْكُمْ﴾	﴿اَمَلُّوْا﴾ ﴿اَمَلُّوْكُمْ﴾
f. {	﴿اَمَلَّتْنَ﴾ (﴿اَمَلَّتْنَ﴾) ﴿اَمَلَّتْنَ﴾ (﴿اَمَلَّتْنَ﴾)	﴿اَمَلَّتْنَ﴾ ﴿اَمَلَّتْنَ﴾	﴿اَمَلَّتْنَ﴾ ﴿اَمَلَّتْنَ﴾
Part. act. m.	﴿مَمْلُ﴾	﴿مَمْلُ﴾	﴿مَمْلُ﴾
f.	﴿مَمْلُ﴾	﴿مَمْلُ﴾	﴿مَمْلُ﴾
pass. m.	﴿مَمْلُ﴾	﴿مَمْلُ﴾	﴿مَمْلُ﴾
f.	﴿مَمْلُ﴾	﴿مَمْلُ﴾	﴿مَمْلُ﴾
Inf.	﴿مَمْلُ﴾	﴿مَمْلُ﴾	﴿مَمْلُ﴾

VERBS WITH GUTTURALS.⁽¹⁾

Verbs with
gutturals.
Mediae
gutturalis.

§ 169. A guttural (א, נ, ע) or *r*, as 2nd radical, sometimes causes *a* to appear after it in the Impf. and Impt. Peal, instead of *o*, or again,—a change which also happens in certain other cases (v. § 160),—it may cause *a* to appear in the Perf. Peal instead of *e*. Which of the two cases,—outwardly identical,—is before us, it is not always easy to say.⁽²⁾ Thus we have **יָחַד**, **יָחַד** (as well as **יָחַד**) “to step”; **יָרַח**, **יָרַח** “to cry out”; **יָחַח** (West-Syrian **יָחַח** ⁽³⁾), **יָחַח** “to grind”; **יָחַח**, **יָחַח** “to rebel”; **יָחַח**, **יָחַח** “to set (of heavenly bodies)”, (but **יָחַח**, **יָחַח** “to sift” and “to give security”); **יָחַח**, **יָחַח** (§§ 37; 174 G), **יָחַח** “to remember”, and others besides, although several are rather doubtful. As the examples which have been given above indicate, some of these forms are fluctuating.

However, in most of these verbs *mediae guttur.* or *r*, no such effect appears, *e. g.* **יָחַח**, **יָחַח** “to overthrow”; **יָחַח**, **יָחַח** “to flee”; **יָחַח**, **יָחַח** “to testify”, &c.

§ 170. A guttural (א, נ, ע) or *r*, as 3rd radical, when it closes the syllable, always changes *e* into *a* (§ 54). Thus, for example, **יָחַח**, **יָחַח**, **יָחַח**, **יָחַח**, **יָחַח**, **יָחַח**, which correspond respectively to the forms **יָחַח**, **יָחַח**, **יָחַח**, **יָחַח**, **יָחַח**, **יָחַח**. The difference in sound between the Active and Passive Participles accordingly falls away in Pael and Aphel; *e. g.* **יָחַח** is the Act. Part. Pael (equivalent to **יָחַח**) as well as the Pass. (equivalent to **יָחַח**).

Tertiae
gutturalis.

This rule is illustrated also in the Peal of many Intransitives, which properly would have *e* in the Perfect. To this class belong the great majority of those verbs *tert. guttur.* and *r*, which have *a* in the Perf., Impf.,

(1) Exclusive of *l*.

(2) *Translator's Note:* For instance, in the example **יָחַח**, **יָחַח**,—is this form a result of the influence of the guttural upon an original form **יָחַח**, **יָחַח**, or upon an original form **יָחַח**, **יָחַח**? If the former, the guttural has taken effect upon the *e* of the *Perf.*, changing it into *a*; if the latter, the guttural has taken effect upon the *u* or *o* of the *Impf.*, changing it into *a*.

(3) Seems less original.

and Impt. Peal throughout, *e. g.* **مَعِدَّ** (for *šème*), **يَمْعِدُّ** “to hear”; **يَهْجِدُّ**, **يَهْجِدُّ** “to sink in, to be immersed” (Trans. **يَهْجِدُّ**, **يَهْجِدُّ** “to set in, to immerse”); **يَهْجِدُّ**, **يَهْجِدُّ** “to seethe”; **يَهْجِدُّ**, **يَهْجِدُّ** “to be wanting”, and *all* that have *o*, *e. g.* **يَهْجِدُّ**, **يَهْجِدُّ** “to wonder”.

Of course in some *few* cases descending from remote times such a guttural has changed even the *o* of the Impf. and Impt. into *a*; thus:—**يَهْجِدُّ**, **يَهْجِدُّ** “to remember”; **يَهْجِدُّ**, **يَهْجِدُّ** “to drag away”; **يَهْجِدُّ**, **يَهْجِدُّ** and **يَهْجِدُّ** “to break”; **يَهْجِدُّ**, **يَهْجِدُّ**, rarely **يَهْجِدُّ** “to open”; **يَهْجِدُّ**, **يَهْجِدُّ**, rarely **يَهْجِدُّ** “to serve, to cultivate”; **يَهْجِدُّ**, **يَهْجِدُّ** and **يَهْجِدُّ** “to slaughter”. In the *large majority*, however, of *transitive verbs tert. guttur.*, we have *o* alone (sometimes of original formation, sometimes of later analogous formation). This vowel has even penetrated to some extent into original Intransitives, as in **يَهْجِدُّ**, a secondary form to **يَهْجِدُّ**, “to strip off” (but only **يَهْجِدُّ** “to send”); **يَهْجِدُّ** (more rarely) alongside of **يَهْجِدُّ** “to seek”; **يَهْجِدُّ** alongside of **يَهْجِدُّ** “to devour”; **يَهْجِدُّ**, more rarely **يَهْجِدُّ**, “to grow less” (only **يَهْجِدُّ** “to remove”).

Rem. The practice of treating as exceptions, cases of *o* in verbs *tert. guttur.* and *r* is accordingly incorrect: such verbs surpass in number not only (by a large majority) those transitives which have *a* in the Impf., but even those intransitives, of which the *a* of the Impf. is original.

*Verba
mediae l.*

VERBA MEDIAE l.

§ 171. A. These verbs present no difficulty, if the rules given in § 33 are attended to. The *l* falls away in pronunciation whenever it stands in the end of a syllable. The same thing happens, at least according to the usual pronunciation, when the *l* comes after a consonant without a full vowel. The vowel of the *l* in the latter case is transferred to the 1st radical. This applies also to the vowel which has to appear with *l* in place of the mere *shéva* [§ 34]. Thus:

In the Perf. Peal **يَهْجِدُّ** (= **يَهْجِدُّ**) “demanded”, **يَهْجِدُّ**, **يَهْجِدُّ**, **يَهْجِدُّ**, &c.—Impf. **يَهْجِدُّ**, **يَهْجِدُّ** (= **يَهْجِدُّ**) &c.—Impt. **يَهْجِدُّ**, **يَهْجِدُّ** &c.—Part. act. **يَهْجِدُّ**, **يَهْجِدُّ**; Passive **يَهْجِدُّ**, **يَهْجِدُّ**.—Inf. **يَهْجِدُّ**.—

Ethpeel ܐܥܬܐܠܐ (¹), ܐܥܬܐܠܐ — ܐܥܬܐܠܐ, ܐܥܬܐܠܐ; Impt. ܐܥܬܐܠܐ. — Inf. ܐܥܬܐܠܐ, &c. — Aphel ܐܥܬܐܠܐ, ܐܥܬܐܠܐ, — ܐܥܬܐܠܐ, ܐܥܬܐܠܐ, &c.

Rem. In the Ethpeel the West-Syrians read ܐܥܬܐܠܐ for ܐܥܬܐܠܐ. — Part. pass. of Aphel in the emph. st. ܐܥܬܐܠܐ; East-Syrian ܐܥܬܐܠܐ (§ 34). In the Peal is found ܐܥܬܐܠܐ, ܐܥܬܐܠܐ, ܐܥܬܐܠܐ with hard ܬ (through blending with the otherwise like-sounding forms *mediae gem.* § 178); but the more original form with soft ܐ, ܐܥܬܐܠܐ &c. is met with, as well as the other.

B. In the Pael and Ethpaal the vocalisation is quite the same as in the case of strong radicals: ܐܥܬܐܠܐ (“to ask”), ܐܥܬܐܠܐ, ܐܥܬܐܠܐ, ܐܥܬܐܠܐ, ܐܥܬܐܠܐ; ܐܥܬܐܠܐ, ܐܥܬܐܠܐ.

Rem. For ܐܥܬܐܠܐ (Ethpeel) “to be evil”, there occurs frequently with the West-Syrians, even at an early date, ܐܥܬܐܠܐ (with transition to *primae* ܐ). — In like manner, occasionally ܐܥܬܐܠܐ, ܐܥܬܐܠܐ “displacet” (3 f. sg. Impf.) for ܐܥܬܐܠܐ.

VERBA TERTIAE ܐ.

§ 172. A. In some few verbs a final radical ܐ in Pael and Ethpaal still operates as a guttural, by altering *e* into *a*. The ܐ itself must of course fall away in pronunciation, and must give up its vowel to the preceding consonant. Of these verbs, ܐܥܬܐܠܐ “to comfort” is of specially frequent occurrence. It has the following inflection, exactly like ܐܥܬܐܠܐ for instance, with the exception of the falling away of the ܐ in pronunciation: —

<i>Pael</i> : Perf. sg. 3 m.	ܐܥܬܐܠܐ	pl. 3 m.	ܐܥܬܐܠܐ
3 f.	ܐܥܬܐܠܐ	3 f.	ܐܥܬܐܠܐ (ܐܥܬܐܠܐ)
2 m.	ܐܥܬܐܠܐ	2 m.	ܐܥܬܐܠܐ
2 f.	ܐܥܬܐܠܐ	2 f.	ܐܥܬܐܠܐ
1	ܐܥܬܐܠܐ	1	ܐܥܬܐܠܐ

Impf. ܐܥܬܐܠܐ, ܐܥܬܐܠܐ, ܐܥܬܐܠܐ.

Impt. ܐܥܬܐܠܐ, ܐܥܬܐܠܐ, ܐܥܬܐܠܐ.

Part. act. and pass. ܐܥܬܐܠܐ. — Inf. ܐܥܬܐܠܐ.

Ethpaal ܐܥܬܐܠܐ; ܐܥܬܐܠܐ; ܐܥܬܐܠܐ, &c.

(¹) “Was demanded”, and “begged to be excused”, or “declined” (παραισιδσαι).

Rem. In these and similar verbs un-etymological modes of writing are frequently met with, e. g. **جيا** (§ 35), **مجنائيه** (§ 33 B), &c.

B. In rare cases, however, there appear transitions to the inflection of verbs *tert.* **ـ** (§ 176) even in those verbs, which usually are still inflected after the above fashion. It is no doubt owing to this tendency, that forms like **جيا**, **اجيا**, equivalent to **جيه**, **اجيه** are occasionally pronounced with an audible **ه** (like **جيه**; with the diphthong). Farther there appears **اجنا** Impt. sg. f. instead of **اجيا** (like **اجت** *tert.* **ـ**), **اجتات** Perf. 3 pl. f. instead of **اجتات** “were polluted” (like **اجت** *tert.* **ـ**), where, but for the mere retention of a written **ا**, the form of *tert.* **ـ** is completely attained. Thus **اجت** alternates directly with **اجت** (**اجت**) “to be proud”; **اجت** with **اجت** (also written **اجت**, § 33 B) “to pollute”.

C. Quite isolated is an example of a similar formation for the *Peal* in the finite verb, viz.—**منا** (like **جيه**) “were dark-coloured” (properly from *κράντος* § 117, *Rem.*); from this verb also there is an Ettaphal **امنا** and what is like a Part. pass. Pael (pl. f.) **قمنا**.—Participles of *Peal* are found in the substantive forms **اجت** “tutor”, pl. **اجت** (from *θεωρία*?)—to which belong the Pael **اجت**, and Ethpaal **اجت** (also written **اجت**, **اجت**), with the *nomen agentis* **منا** “tutor”—, and **منا** “hater”, “enemy”, pl. **منا**, f. **منا**, and the adjective Part. pass. **منا** “hated (f.)”, pl. m. **منا**, **منا** (verbal Part. **منا**, **منا**, **منا**, constr. st. **منا**⁽¹⁾). **امنا** “I have been hated” appears also.

Rem. The verbs mentioned in this section might thus be held to be about the only ones, in which the **ا** is still treated as a guttural. Otherwise Verbs, which originally were *tert.* **ا**, pass completely over to the formation *tert.* **ـ** (as even **فلا** “to be beautiful”, which is usually reckoned as belonging to this section).

(¹) In *Aphr.* 286, 5, for **منا** “who hate reproof” there is a variant **منا** “haters (enemies) of reproof”.—Cf. farther **منا** “hated” § 113 (and **منا** “hatred” § 100). The other derivatives look as if from *tert.* **ـ**.

VERBA PRIMAE J.

§ 173. A. The *n* as 1st rad. is assimilated to the following one, if *Verba primae* it comes directly upon it (§ 28), which can happen only in the Peal, Aphel and Ettaphal,—thus from **يَخْرُجُ** “to go out”, **يَخْرُجُ** = **يَخْرُجُ**; **يَخْرُجُ** = **يَخْرُجُ**, &c. Several verbs are excepted, which have *ayin* as 2nd rad.; e. g. from **يُضَيِّقُ** “to be bright”, we have **يُضَيِّقُ**, **يُضَيِّقُ**; and from **يُزْجِرُ** (the West-Syrians, it seems, have **يُزْجِرُ**) “to roar”, **يُزْجِرُ**, **يُزْجِرُ**. So from **يُسَوِّدُ** “to be barefooted”, **يُسَوِّدُ** (but from **يُنْزِلُ** “to descend”, **يُنْزِلُ**, **يُنْزِلُ**, &c.).

Rem. Rare cases, like **يُذَكِّرُ** for the usual **يُذَكِّرُ** “vows”; **يُذَكِّرُ** = **يُذَكِّرُ** “to slaughter” (Inf.), &c. are probably rather graphical than grammatical deviations.

B. In the Peal, some verbs have, along with *a* in the Perf., *a* also in the Impf. (and Impt.). Thus in particular **يَأْخُذُ** “to take”, **يَأْخُذُ**; **يُفْجِرُ** “to blow”, **يُفْجِرُ**; and of course the intransitives *tert. gutt.* **يَأْجِزُ** “to come forth”, **يَأْجِزُ**; **يَأْجِزُ** “to well forth”, **يَأْجِزُ**; **يَأْجِزُ** “to fall off”, **يَأْجِزُ** &c. Only a few preserve the intransitive pronunciation in the Perf., like **يَأْجِزُ** “to adhere to”, **يَأْجِزُ**.

Of transitives **يَأْخُذُ** “to keep” has *a* in the Impf., **يَأْخُذُ**, but **يَأْخُذُ** is met with also. *O* is found besides in the Impf. with *tert. gutt.* in **يَأْجِزُ** “to vow”, **يَأْجِزُ**; **يَأْجِزُ** “to dig or cut through”; **يَأْجِزُ**; **يَأْجِزُ** “to blow or sound”, **يَأْجِزُ**; **يَأْجِزُ** “to bark”, **يَأْجِزُ**.

Many more of these verbs have *o* in the Impf. and Impt. (*v.* what follows).

In the Impf. (Impt.) the following have *e*:—**يَأْجِزُ** “to fall”; **يَأْجِزُ**; **يَأْجِزُ** “to draw”, **يَأْجِزُ**; **يَأْجِزُ** “to shake”, **يَأْجِزُ**; **يَأْجِزُ** “to cast lots”, **يَأْجِزُ**; add to these **يَأْجِزُ** “gives” (of which **يَأْجِزُ** serves as the Perf. § 183).

Notice farther **يَأْجِزُ** “to step down”, “to descend”, **يَأْجِزُ**, and **يَأْجِزُ** “to be lean”, **يَأْجِزُ** (not certain) § 160 A.

C. In many of these verbs the Impt. Peal loses the *n* altogether. Thus **يَأْجِزُ** “take”; **يَأْجِزُ** “blow”; **يَأْجِزُ** “adhere to”; **يَأْجِزُ** or **يَأْجِزُ** “keep”; **يَأْجِزُ** “fall”; **يَأْجِزُ** “draw”; **يَأْجِزُ** “shake”; **يَأْجِزُ** “step down”; **يَأْجِزُ** “perforate”; **يَأْجِزُ** “strike”; **يَأْجِزُ** “sift”; **يَأْجِزُ** “plant”; **يَأْجِزُ** “slay”; **يَأْجِزُ** “kiss”; **يَأْجِزُ** “pour”; **يَأْجِزُ** “put away”; **يَأْجِزُ** “go out”.

On the other hand the *n* is retained in the Impt. in *e.g.*, **ܒܝܥܐ** “vow”, **ܒܥܬܐ** “bite”, and perhaps in the most of those which have *a* in the Impf., (farther in those which are at the same time *tert.* **ܒ**, like **ܒܝܪܐ**, from **ܒܝܪܐܐ** “to quarrel”) and in those which do not assimilate the *n*, like **ܒܝܥܐ** “become clear”, “dawn”⁽¹⁾.

The following synopsis shows the principal forms, which deviate from the usual type of the verb.

Peal.

Perf. ܒܥܡ , ܒܥܡܐ , ܒܝܥܐ .			Impt.		
Impf.			Impt.		
ܒܥܡܐ	ܒܥܡܐ	ܒܝܥܐ	ܒܥܡܐ	ܒܥܡܐ	ܒܝܥܐ
ܒܥܡܐ	ܒܥܡܐ	ܒܝܥܐ	ܒܥܡܐ	ܒܥܡܐ	ܒܝܥܐ
ܒܥܡܐ	ܒܥܡܐ	ܒܝܥܐ	ܒܥܡܐ	ܒܥܡܐ	ܒܝܥܐ
ܒܥܡܐ &c.	ܒܥܡܐ &c.	ܒܝܥܐ &c.	ܒܥܡܐ	ܒܥܡܐ	ܒܝܥܐ
Aphel ܒܥܡܐ , ܒܥܡܐ ; ܒܥܡܐ , ܒܥܡܐ — ܒܥܡܐ ; ܒܥܡܐ .					
Ettaphal ܒܥܡܐ , ܒܥܡܐ &c.					

E. *Rem.* In these verbs softness or hardness in the consonants depends in every case absolutely on the general rules given in § 23, and that which is noted in § 161 *et sqq.* A consonant to which *n* is assimilated has the value of a double consonant, and must accordingly be hard, while the one that follows can never be hard.

VERBA PRIMAE {.

*Verba
primae l.*

§ 174. A. The { must, in accordance with § 34 take a full vowel in place of a *shēva*, and this vowel is *e* in the Perf. *Peal* and in the whole of *Ethpeel*: **ܒܥܡܐ**, **ܒܥܡܐ**, while it is *a* in the Part. pass. *Peal*: **ܒܝܥܐ**.

Rem. The East-Syrians use *a* even in the Perf. *Peal* of some verbs: **ܒܝܥܐ** “oppressed”; **ܒܝܥܐ** “was angry”; **ܒܝܥܐ** “met”;—farther, **ܒܝܥܐ** “mourned”, and **ܒܝܥܐ** “baked”, which are at the same time *tertiæ* **ܒ**. But in other cases they too have **ܒܝܥܐ**, &c.

⁽¹⁾ In many verbs *primae* the formation of the Impt. does not admit of being established with any certainty. The vowels too of the Perf. and Impf. in many verbs of this class are uncertain.

B. The prefix-vowel of the Impf. Peal and the Inf. Peal forms, with the radical *l*, an *ē* (§ 53), which for the most part becomes \bar{e} ⁽¹⁾ with the West-Syrians in those verbs that have *a* in the Impf., as well as in those verbs that are at the same time *tert.* *ب*,—while in verbs with *o* it remains *ē*. With *a* in the Impf. and Impt. are *بِجِبْ* “to perish”, *بِجِبْ*; *بِجِبْ*; *بِجِبْ* “to say”, *بِجِبْ*; and perhaps two or three more: add thereto *بِجِبْ* “to go”, *بِجِبْ*, but Impt. *بِجِبْ* (§ 183). To this class belong also *بِجِبْ* “to bake”, *بِجِبْ*; *بِجِبْ* “to mourn”, *بِجِبْ*; *بِجِبْ* “to come”, *بِجِبْ*, but Impt. *بِجِبْ* (§ 183). On the other hand with *o* are *بِجِبْ* “to hire”, *بِجِبْ*; *بِجِبْ* “to hold”, *بِجِبْ*; *بِجِبْ*; *بِجِبْ* “to eat”, *بِجِبْ*, and many others.

Verbs with *o* take *a* as the vowel of the *l* in the Imperative: *بِجِبْ*, the others take *e*: *بِجِبْ*.

C. In the Ethpeel notice the application of § 34, according to which, in certain forms the *e* which *l* must take instead of the *sh^eva* is thrown forward on the *l*; the same thing is done with the regular *a* of the other forms of Ethpeel, as well as of all those of Ethpaal: *بِجِبْ* and *بِجِبْ* “to be oppressed”; *بِجِبْ* (or *بِجِبْ* §§ 17; 34 *Rem.*); f. *بِجِبْ*, Impt. *بِجِبْ*. In the Ethpeel of *بِجِبْ* “to take”, however, the *l* is assimilated to *l* instead, the *l* becomes hard and the *e* falls away (§ 36): *بِجِبْ* (written also *بِجِبْ* merely), *بِجِبْ*, &c. Others too have sometimes a like formation, e. g. *بِجِبْ* “you are bound” (say *بِجِبْ*). It is exactly the same with *بِجِبْ* “to groan” ⁽²⁾.

D. For the Pael it has to be noted that the 1st sing. Impf. is not *بِجِبْ*, like *بِجِبْ*, but simply *بِجِبْ*. Of course the *a* of the *l* passes over to the prefixes in cases like *بِجِبْ*, *بِجِبْ*. In *بِجِبْ* “to teach” this *l* is almost always parted with, even in writing, e. g. *بِجِبْ* = *بِجِبْ*, *بِجِبْ* &c. Individual cases of this kind are found also with other verbs, e. g. *بِجِبْ* “goes away”, instead of *بِجِبْ* (= *בָּיַח* Denominative from *בָּיַח* “way”).

(1) There are sporadic exceptions in accordance with § 46, like *בָּיַח* Sap. 14, 10 as variant for *בָּיַח*; *בָּיַח*; Deut. 4, 26 as var. for *בָּיַח*; and various forms from *בָּיַח* (§ 183) (*בָּיַח* *Sprachgelehrte* John 16, 20 BERNSTEIN).

(2) The language takes *בָּיַח* as root and sometimes even forms derivatives from it, like *בָּיַח* “groaning”.

ܒܠܚܝܢ, ܒܠܚܝܢ (cf. § 23 D) from ܒܠܚ (¹). These have likewise *a* in the Impt. and preserve the 1st rad. as ܒ.

B. In the *Aphel*, ܒܝܫܝܡ “to suck” still shows the radical ܒ: ܒܝܫܝܡ; and so also runs ܒܝܫܝܠ “to wail”, (if it is really an *Aphel*). All the rest have *au* in the *Aphel* and *Ettaphal*: ܒܝܫܝܠܐ, ܒܝܫܝܠܐ; ܒܝܫܝܠܐ, ܒܝܫܝܠܐ; ܒܝܫܝܠܐ “to dry up”, &c. In this form ܒܝܫܝܡ occurs as well as ܒܝܫܝܡ. In the inflection this *au* or *ai* is treated exactly like *e. g.* the *aq* in ܒܝܫܝܠܐ.

C. In the *Pael* and *Ethpaal* these verbs are not discriminated from strong verbs: *e. g.* ܒܝܫܝܠܐ, ܒܝܫܝܠܐ; ܒܝܫܝܠܐ, ܒܝܫܝܠܐ, &c. are exactly like ܒܝܫܝܠܐ, &c.

D. The following tabular statement shows the principal forms which deviate from the general type:

Peal.

Perf.	ܒܝܫܝܠܐ, ܒܝܫܝܠܐ, ܒܝܫܝܠܐ, ܒܝܫܝܠܐ.
Impf.	ܒܝܫܝܠܐ—ܒܝܫܝܠܐ, ܒܝܫܝܠܐ, ܒܝܫܝܠܐ, ܒܝܫܝܠܐ. (1 st sing.).
Impt.	ܒܝܫܝܠܐ, ܒܝܫܝܠܐ, ܒܝܫܝܠܐ.
Inf.	ܒܝܫܝܠܐ—ܒܝܫܝܠܐ, ܒܝܫܝܠܐ, ܒܝܫܝܠܐ.
Part. pass.	ܒܝܫܝܠܐ.

Ethpeel.

Perf. ܒܝܫܝܠܐ, ܒܝܫܝܠܐ, ܒܝܫܝܠܐ.—Impf. ܒܝܫܝܠܐ, ܒܝܫܝܠܐ.—Inf. ܒܝܫܝܠܐ.

Aphel.

ܒܝܫܝܠܐ—ܒܝܫܝܠܐ, ܒܝܫܝܠܐ, ܒܝܫܝܠܐ.

Ettaphal.

ܒܝܫܝܠܐ, ܒܝܫܝܠܐ—ܒܝܫܝܠܐ, ܒܝܫܝܠܐ—ܒܝܫܝܠܐ, ܒܝܫܝܠܐ.

Rem. Examples of the Impt. *Ethpeel* like ܒܝܫܝܠܐ and Impt. *Ethpaal* ܒܝܫܝܠܐ scarcely ever appear.

(¹) Here too with the West-Syrians the ܠ² is occasionally still retained instead of the ܠ, *e. g.* ܒܝܫܝܠܐ (Deut. 33, 19 according to Barh.), ܒܝܫܝܠܐ (Bernstein's Johannes S. VI), instead of the usual ܒܝܫܝܠܐ, ܒܝܫܝܠܐ (variant of ܒܝܫܝܠܐ Matth. 26, 74).

(²) “to borrow”, “to lend”.

VERBA TERTIAE ܒ.

§ 176. A. Verbs *tertia* ܒ deviate from the strong verb much Verba
tertia ܒ more decidedly than the classes hitherto described. The radical *i, y* brings about a vowel-termination, and is fused with the endings in various ways. In the Perfect Peal a transitive form of pronunciation with *ā* in the 3rd sing. m. (like ܬܬܐ “threw”) and an intransitive with *ī* are to be distinguished; but side by side with the latter form there appears and that widely, one with *ā* (e. g. ܬܬܐ and ܬܬܐ “rejoiced”⁽¹⁾). In the Impt. Peal the transitive form in *ī* has almost completely supplanted the intransitive form in *ai*, v. *infra* D.

B. The *Perf.*, except in Peal, always has *ī*, which, like the *ī* of the intransitive Peal, is retained even before endings, and with *o* forms the diphthong ܐܝ *ū*. The later West-Syrians often attach an additional ܒ, of course a silent one, to the 3rdpl. f. as a diacritic mark, e. g. ܬܬܐ = ܬܬܐ “they (f.) are revealed”.

Notice the difference between the 1st sing. ܐܝܬܐ with soft ܐ and the 2nd sing. m. ܐܬܐ with hard ܐ in all classes⁽²⁾; in the transitive Peal, at least with the East-Syrians, it farther happens that the 1st sing. has *ē* (ܐܬܐ).

C. The *Impt.*, when without any of the endings, terminates in ܐ in all classes; the same is the case with the active *Participles*. With that ܐ the ending *ūn* blends into ܐܢ (West-Syrian *ūn*), and the ending *in* into *ēn*.

D. The *Impt.* sing. m. ends in *ā* in the Pael, Ethpaal, Aphel, (and Ettaphal?).—In the Impt. Ethpeel the ending with the West-Syrians is *ai*, e. g. ܐܬܐ “reveal thyself”; ܐܬܐ “show thyself”; the East-Syrians vocalise the 1st rad., after the analogy of the strong verb, and write a double, but silent ܒ, thus: ܐܬܐܒ, ܐܬܐܒ. The West-Syrians

(1) So ܬܬܐ “swore”, alongside of the less frequent ܬܬܐ. As variants of the West- and East-Syrian tradition, without consistency on either side, ܬܬܐ and ܬܬܐ; along with ܬܬܐ is found ܬܬܐ &c.

(2) Transgressions against this rule in manuscripts and editions are due to oversight.

also often say **آٰخِب** as well as **آٰخِب** “repent”, and even in very early times it is found written ⁽¹⁾ plainly **آٰخِب**.

The intransitive form of the Impt. sing. m. Peal was properly *ai*. But this form is authenticated with certainty still only in **آٰخِب** “swear” (of the class *primae* ١ at the same time), occurring alongside of **آٰخِب**, and in **آٰخِب** “drink” (with prefix ١, according to § 51) from **آٰخِب**. In other cases the form throughout is **آٰخِب** “rejoice”, &c. (On ١, “come”, v. § 183).

E. The 3rd pl. m. Perf., at least in Peal, and in like manner the Impt. m. pl., and the 3rd pl. f. Perf. in all the verb-classes, [or Conjugations] have occasionally *lengthened* forms: **آٰخِب** = **آٰخِب**; **آٰخِب** = **آٰخِب**; **آٰخِب** = **آٰخِب**; **آٰخِب** = **آٰخِب**, &c.; there is also written instead, **آٰخِب**, **آٰخِب**, **آٰخِب** &c. For **آٰخِب** of the Imperative pl. f. there is also found **آٰخِب**, e. g. **آٰخِب** i. e. **آٰخِب** “pray ye” (§ 40 E). More rarely we meet here with the short forms in ١ (probably *āi*) like **آٰخِب** “rejoice ye” (f.); **آٰخِب** “be ye like” (f.). In the 1st pl. perf. we meet with **آٰخِب**, **آٰخِب**, **آٰخِب** &c. as well as **آٰخِب** &c.

F. The *Ettaphal* does not occur with sufficient frequency to call for its consideration in the Paradigm. Besides, the only form open to doubt is the Impt. sing. m.; all the other forms follow the analogy of the other reflexives.

On the blending of the Participles in *ē*, and pl. *ēn*, with affixed subject-pronouns v. § 64 A.

Rem. Verbal forms, which showed ١ as 3rd rad. no longer appear.

⁽¹⁾ **آٰخِب**, as it is usually printed in Rev. 2, 5 and 15, is inaccurate. [Gutbir gives **آٰخِب**]. And yet this remarkable form of the Imperative **آٰخِب** will have to be recognised, for likewise in Euseb. Church Hist. 211, 1 the two manuscripts which belong to the 6th century have **آٰخِب** for *μετανοήσον*. The other two,—tolerably ancient also, have **آٰخِب**. It looks like a regular *Ethpaal* form, but the verb appears to occur only in the *Ethpeel*.

PARADIGM OF VERB TERTIAE ب.

	Peal.		Ethpeel.
Perf. sg. 3. m.	فَعَلَ	سَعَى	لَعَنَ
3. f.	فَعَلَتْ	سَعَتْ	لَعَنْتُ
2. m.	فَعَلْتَ	سَعَيْتَ	لَعَنْتَ
2. f.	فَعَلْتِ	سَعَيْتِ	لَعَنْتِ
1.	فَعَلْتُ	سَعَيْتُ	لَعَنْتُ
pl. 3. m.	فَعَلُوا	سَعَوْا	لَعَنُوا
3. f.	فَعَلْنَ	سَعَيْنَ	لَعَنْتِ
2. m.	فَعَلْتُمْ	سَعَيْتُمْ	لَعَنْتُمْ
2. f.	فَعَلْتُنَّ	سَعَيْتُنَّ	لَعَنْتُنَّ
1.	فَعَلْنَا	سَعَيْنَا	لَعَنْتُنَا
Impf. sg. 3. m.	يَفْعُلُ		يَلْعَنُ
3. f.	يَفْعُلُ		يَلْعَنُ
2. m.	يَفْعُلُ		يَلْعَنُ
2. f.	يَفْعُلُ		يَلْعَنُ
1.	يَفْعُلُ		يَلْعَنُ
pl. 3. m.	يَفْعُلُونَ		يَلْعَنُونَ
3. f.	يَفْعُلْنَ		يَلْعَنْنَ
2. m.	يَفْعُلْتُمْ		يَلْعَنْتُمْ
2. f.	يَفْعُلْتُنَّ		يَلْعَنْتُنَّ
1.	يَفْعُلْنَا		يَلْعَنُنَا
Impt. sg. m.	فَعِّلْ		لَعِّنْ (لَعِّنْ)
f.	فَعِّلْ		لَعِّنْ
pl. m.	فَعِّلُوا		لَعِّنُوا
f.	فَعِّلْنَ		لَعِّنْنَ
Part. act. sg.	فَاعِلٌ	فَاعِلَةٌ	فَاعِلٌ, فَاعِلَةٌ
pl.	فَاعِلُونَ	فَاعِلَاتُ	فَاعِلُونَ, فَاعِلَاتُ
pass. sg.	فُعِلَ	فُعِلَتْ	
pl.	فُعِلُوا	فُعِلْنَ	
Inf.	فَعْلًا		فَعْلًا

	Pael.	Ethpaal.	Aphel.
Perf. sg. 3. m.	יָצַח	יָצַח	יָצַח
3. f.	יָצְחָה	יָצְחָה	יָצְחָה
2. m.	יָצַחְתָּ	יָצַחְתָּ	יָצַחְתָּ
2. f.	יָצַחְתְּ	יָצַחְתְּ	יָצַחְתְּ
1.	יָצַחְתִּי	יָצַחְתִּי	יָצַחְתִּי
pl. 3. m.	יָצַחוּ	יָצַחוּ	יָצַחוּ
3. f.	יָצְחוּ	יָצְחוּ	יָצְחוּ
2. m.	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם
2. f.	יָצַחְתֶּן	יָצַחְתֶּן	יָצַחְתֶּן
1.	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם
Impf. sg. 3. m.	יֵצֵחַ	יֵצֵחַ	יֵצֵחַ
3. f.	יֵצְחָה	יֵצְחָה	יֵצְחָה
2. m.	יֵצֵחַ	יֵצֵחַ	יֵצֵחַ
2. f.	יֵצְחָה	יֵצְחָה	יֵצְחָה
1.	יֵצֵחַ	יֵצֵחַ	יֵצֵחַ
pl. 3. m.	יֵצְחוּ	יֵצְחוּ	יֵצְחוּ
3. f.	יֵצְחוּ	יֵצְחוּ	יֵצְחוּ
2. m.	יֵצְחוּ	יֵצְחוּ	יֵצְחוּ
2. f.	יֵצְחוּ	יֵצְחוּ	יֵצְחוּ
1.	יֵצְחוּ	יֵצְחוּ	יֵצְחוּ
Impt. sg. m.	יֵצֵחַ	יֵצֵחַ	יֵצֵחַ
f.	יֵצְחָה	יֵצְחָה	יֵצְחָה
pl. m.	יֵצְחוּ	יֵצְחוּ	יֵצְחוּ
f.	יֵצְחוּ	יֵצְחוּ	יֵצְחוּ
Part. act. sg.	יֹצֵחַ, יֹצְחָה	יֹצֵחַ, יֹצְחָה	יֹצֵחַ, יֹצְחָה
pl.	יֹצְחוּ, יֹצְחוּ	יֹצְחוּ, יֹצְחוּ	יֹצְחוּ, יֹצְחוּ
pass. sg.	יֹצָח, יֹצָחָה	יֹצָח, יֹצָחָה	יֹצָח, יֹצָחָה
pl.	יֹצְחוּ, יֹצְחוּ	יֹצְחוּ, יֹצְחוּ	יֹצְחוּ, יֹצְחוּ
Inf.	יֹצֵחַ	יֹצֵחַ	יֹצֵחַ

VERBA MEDIAE ○ AND ٮ.

§ 177. A. Verbs, whose 2nd rad. is looked upon as a ○, or rather verbs which replace the 2nd rad. by a long vowel, are still farther removed from the general type, in Peal, Aphel, Ethpeel and Ettaphal, than the preceding class. Verba
mediae
○ & ٮ.

In *Peal* they have *ā* in the Perf. between the two firm radicals (مَام "stood"), and *ū* in the Impf. and Impt. (مَام, مَام). The intransitive מוּת "to die" alone has *ī* in the Perf. (מִית).⁽¹⁾ In the Part. act. they have *ā-e*, and with lengthening, *āi-* (מַאֵי, מַאֵי): in the Part. pass. *ī* (מִי), and in the Inf. *ā* (מִי). The Inf. is sometimes written inaccurately מִי. The only verb which still exhibits middle ٮ, has *ī* in the Impf. and Impt. (מִי, מִי)⁽²⁾; in other respects it is exactly like those with middle ○.

B. In the *Aphel* *ī* appears throughout (מִי, מִי), except in the Part. pass. and the Inf. (מִי, מִי).—It is the very same in *Ettaphal*, where only the Inf. has *ā* (מִי, מִי—מִי). The *Ethpeel* agrees completely with the *Ettaphal*, or rather the *Ethpeel* in these verbs is quite supplanted by the *Ettaphal*. In the reflexives even a single ٮ may be written for the double ٮ (§ 36). The frequently occurring reflexive of מִי "to persuade" (with Greek π § 15, from πείσαι) is written מִי, מִי, and oftenest מִי (et̄p̄is), by assimilation of the ٮ to the π. So by a wrong use, in a few rare cases even מִי "to burst out in anger" ("to boil").

C. The prefixes ٮ ٮ ٮ are applied in the *Peal* and *Aphel* without a vowel. And yet forms of the prefix with a vowel are not infrequently found, particularly in the poets, like מִי, מִי, מִי "wakens up", מִי; rarely we have Infinitives like מִי "to remain". Whether forms of three syllables like מִי occurred also, is not certain.

(¹) Very rarely indeed מִי is said to appear.

(²) But not in the Perf., where only *sām* occurs, not *sīm*. In verbs *med. ○* no trace has been retained of an intransitive mode in the Impf. and Impt. *Peal*.

Ettaphal and *Ethpeel*.

VERBA MEDIAE GEMINATAE.

desire to distinguish it from أَكَلٌ "eaten" (§ 23 G. *Rem.*). At the same time it is stated that, "in the land of Ḥarrān", that is, in the very home of the dialect, they say أَكَل. Thus always أَكَلٌ &c.

C. In forms furnished with prefixes (Impf. and Inf. Peal, and the whole of Aphel and Ettaphal), hardening always appears: thus **نُخِرَ** “robs”; **أُفِصَ** “hatched”, &c. In this, as also in other respects, these forms (and the Impt. Peal likewise) agree entirely with the formations of verbs *primae* 1, so that sometimes a doubt may actually exist as to whether a verbal form belongs to the one or to the other.

In the Perf. Peal the 2nd rad. becomes hard, only when an original vowel following it has been retained: thus like **فُفِرَ** “dashed in pieces”, **فُفِصَ**, **فُفِجَ**, also **فُفِجَ** and even in the later formations **فُفِجَ**, **فُفِجَ**; but **فُفِجَ**, **فُفِجَ**. In the Impt. it is always correspondingly soft: **فُفِرَ**, **فُفِجَ**.

D. In the *Ethpeel* the 2nd and 3rd rads. (contrary to the fundamental rule) are kept separate, and the inflection is quite the same as in the strong verb. Only,—when the two come together, the mode of writing is sometimes simplified, *e. g.* **نُجِرَ** for **نُجِرَ** (like **نُجِرَ**); **نُجِرَ** for **نُجِرَ** (like **نُجِرَ**) from **أُطِرَ** “to be robbed”, **أُطِرَ** “to be imputed”.—In the *Pael* and *Ethpaal* these verbs exactly resemble the strong verbs, although the pronunciation, at least in later times, in cases like **نُجِرَ** (properly *paqqêqath*) allowed of a simplification (to *paqqath* or even *paqath*).

E. We give in what follows a complete paradigm of the *Peal* (short only of the secondary forms).

<i>Perf.</i>		<i>Impf.</i>	<i>Impt.</i>
sg. 3. m.	جَر	نُخِرَ	sg. m. حَر
3. f.	جَرِ	أُخِرَ	f. حَرَب
2. m.	جَرَا	أُخِرَ	pl. m. حَرَه
2. f.	جَرَا	أُخِرَ	f. حَرَات
1.	جَرَا	أُخِرَ	
pl. 3. m.	جَرَه	أُخِرَ	Part. act. حَار , حَار
3. f.	جَرِ , جَرِ	أُخِرَ	pass. حَار
2. m.	جَرَا	أُخِرَ	
2. f.	جَرَا	أُخِرَ	Inf. مُخِرَ
1.	جَرِ	نُخِرَ	

For the *Aphel* the following abstract may suffice: Perf. **إِخْرَ**, **إِخْرَا**; **إِخْرَه**, **إِخْرَاهُ**;—Impf. **يُخِر**, **يُخِرُه**—Impt. **إِخِرْ**, **إِخِرْتِ**;—Part. act. **مُخِر**, **مُخِرًا**.—Part. pass. **مُخِر**, **مُخِرًا**.—Inf. **يُخِرُه**.

The Ettaphal would run **يُخِرُ**, &c.

VERBS WEAK IN MORE THAN ONE RADICAL.

§ 179. A. Verbs, which contain two weak radicals, present almost no peculiar difficulties. Verbs *primae* 1, which are at the same time *tert.* 1, show the peculiarities of both classes, *e. g.* from **بَلَر** “to damage” **بَلَر**; Aphel **بَلَب**, **بَلَبًا**; Impt. Aphel **بَلِرْ** “cause to forget”; **بَلِه** “put to the proof”, &c. They retain the *n* in the Impt. Peal: **بَلَب**, &c.

Verbs weak
in more
than one
radical.

Verbs *primae* 1, which are at the same time *med.* 5 or *med. gem.*, retain their *n* in all circumstances, thus *e. g.* **نَلِم** (*med.* 5) “sleeps”; **يَلِم** (*med. gem.*) “is abominable”.

B. Verbs *primae* 1, which are at the same time *tert.* 1, correspond: **لَل** “to wail”; **لَل** “to bake” (East-Syrian **لَل**, **لَل**); **لَل**, **لَلًا**; **لَل** (also **لَل** § 174 B, *Rem.*); Impt. Aphel **لَلِب**; f. **لَلِب** (East-Syrian **لَلِب**); Ethpeel **لَلِب**, &c. (For a third verb of this kind, which appears in the Peal, **لَل**, v. § 183). Pael **لَلِب** “to heal”, **لَلِب** &c.

It is the same with verbs which are at once *primae* and *tertiar* 1 [i. *e.* they show the variations associated with both types of weakness in the radical]: **سَلَر** “to swear”; **سَلَر** “to sprout”: **سَلَر** or (intr.) **سَلَر** (§ 176 D, *Rem.*);—**سَلَر**, **سَلَرًا**; **سَلَر** (also **سَلَر** § 175 A, *Rem.*); Aphel **سَلَب**, **سَلَبًا**, to which add **سَلَب** “to confess” and a few others which do not occur in the Peal: **سَلَب**, **سَلَبًا**, &c.

C. Verbs *tert.* 1, which have a *w* as 2nd rad., *e. g.* **حَلَا** “to accompany”; **عَلَا** “to be equal”, keep it always as a consonant, and accordingly do not diverge at all from the usual type of verbs *tert.* 1: *e. g.* **حَلَا**; **يَحَلُو**; **عَلَا**; **يَعْلَو**, &c.

D. Even in verbs *secundae* 1, which are at the same time *tert.* 1, the procedure is in accordance with the rules elsewhere given. What effect these rules have is shown in the following forms: Perf. **فَلَا** “to find

fault with", f. **فَارِب**, pl. **فَارِه**; Impt. **قَارِب**, f. **قَارِب**; Inf. **يُفَارِب**. Ethpeel **يُفَارِب**.—
Intrans. Perf. **لَاب** "to grow tired", **لَابِد**, **لَابَد**, **لَابَد**, **لَابَد** and **لَابَد**,
لَاب; Impf. **يَلَاب**, **يَلَاب**, **يَلَاب**; Part. **لَاب**, **لَاب**; Inf. **يَلَاب**. Aphel **يَلَاب**; Part. f.
يَلَاب, &c.

E. Several other combinations, which however occur very seldom indeed,—such as *primae* **ل** and *med. gem.* in **لَال** (**لَال**) "thou art groaning", or *prim.* **ل** and *med.* **و** in **لَالْوَجَد** ⁽¹⁾ "she longed for", or *primae* **و** and *secundae* **ل** as in **لَالْوَجَد** "she longs for", **لَالْوَجَد** (improperly written **لَالْوَجَد** § 33 B) "he longed for", and the triple weakness in **لَالْوَجَد** (Pael) "to restore to harmony", Ethpaal **لَالْوَجَد** (also written, to be sure, **لَالْوَجَد**)—need no special explanation. **لَالْوَجَد** "to lament" (§ 175 B) has its two *l*'s always separated: **لَالْوَجَد**, &c.

QUADRILITERAL AND MULTILITERAL VERBS.

Quadrili-
teral and
multiliteral
verbs.
Formation
of quadri-
literals.

§ 180. As Quadriliterals we reckon here both those verbs which cannot readily be traced back to shorter stems, such as *e. g.* **يَجْجَد** "to scatter", and those, in which this is easily done. To the latter class belong, amongst other:—

(1) Causatives formed with *ša*, like **يَجْجَد** "to enslave"; **يَجْجَد** "to suspend"; **يَجْجَد** "to complete"; and (from *primae* **و** or **ل**) **يَجْجَد** "to proclaim"; **يَجْجَد** "to stretch forth"; **يَجْجَد** "to promise"; **يَجْجَد** "to delay" (**أَمَر**).

(2) The few quadriliterals formed with *sa* **يَجْجَد** "to hasten"; **يَجْجَد** "to bring against"; **يَجْجَد** "to tend or nurse" (probably from **أَمَر**).

(3) Denominatives in *n*, like **يَجْجَد** "to be possessed", from **يَجْجَد** "demoniac" (adj. from **يَجْجَد** "demon"); **يَجْجَد** "to sustain", "to hold out".

(4) Denominatives in *ī*: **يَجْجَد** from **يَجْجَد** "foreign"; **يَجْجَد** *olksioŭ* from **يَجْجَد** *olksīos* (from **يَجْجَد** "house").

(¹) This form is at an early date disfigured in many ways.

(5) Denominatives formed by reduplication of the 3rd radical, like **جَحَبْ** “to make a slave of” (**جَحَبْ**); **جَرَبْ** “to wrap in swaddling clothes” (**جَرَبْ**).

(6) Reduplicated forms like **إِلْتَمَبْ** “to chew the cud” from **نَر**; **إِلْجَمَبْ** “to become stupid” from **بَر**.

(7) Reduplicated forms like **جَحَجْ** “to complicate”, and **تَنَتْ** “to drag”, from **بَلَل**, **نَر**; **تَحَتْ** “to shake”; and **مُصِم** “to raise up” from **ووع**, **رِوم**.

(8) Forms like **مَصَبْ** “to maintain”, “to nourish”, from **مَبر**; **لِجَمَبْ** “to be wreathed”, from **عَكَد**; **لِاتَمَبْ** “to lean upon a staff” (**لِاتَمَبْ**). And so too, others of all sorts.

To these may be added simple Denominatives like **لِأَحَبْ** “to teach” from **لِأَحَبْ** “disciple”; **مِصَبْ** “to pledge”, from the Assyrian borrowed-word **مِصَبْ** “pledge”; **لِأَتَمَبْ** “to become a proselyte”, from the Jewish word **لِأَتَمَبْ**; **تَمَبْ** “to give form” (**تَمَبْ**), &c.; and, along with these, even compounds like **لِأَجَبْ** “to become man”, from **أَجَبْ**; **لِأَجَبْ** “to be an adversary”, from **لِأَجَبْ** (from **أَجَبْ** + **أ** + **أ**), &c. Along with these Quadrilaterals there are many also from Greek words, like **مِلَبْ** “to accuse”, from *κατήγορος*; **مِلَبْ** “to remove”, “to depose”, from *καθαίρεισιν*, &c.; **جَهَلَبْ** “to rob” from *λῃστής*.

The Quadrilaterals have an Active form, and a Reflexive form: **جَنَبْ** “to roll” (trans.), **لِأَجَنَبْ** “to roll” (intrans.); **لِأَحَبْ** “to teach”, **لِأَحَبْ** “to be taught”; **يَجَبْ** “to estrange”, **لِأَجَبْ** “to become estranged”; **مَعَبْ** “to notify”, **لِأَعَبْ** “to understand, or know”, &c. Many appear in the reflexive form only.

§ 181. *The inflection is exactly that of the Paal and corresponding Inflection. Ethpaal*, except that in this case the two middle consonants take the place of the one double consonant, thus: **جَنَبْ** like **مِلَبْ**, **جَنَبْ**, **جَنَبْ**; Impf. **يَجَنَبْ**, **يَجَنَبْ**; Impt. **جَنَبْ**, **جَنَبْ**; Part. act. **جَنَبْ**, **جَنَبْ**; pass. **جَنَبْ**, **جَنَبْ**; Inf. **جَنَبْ** (*Nomen actionis* **جَنَبْ** § 123).—Reflexive **لِأَجَنَبْ**, **لِأَجَنَبْ**; Impf. **لِأَجَنَبْ**, **لِأَجَنَبْ**; Impt. **لِأَجَنَبْ**; Part. **لِأَجَنَبْ**, **لِأَجَنَبْ**; Inf. **لِأَجَنَبْ**.

It makes no difference whether the 2nd letter be a **o** or a **u**, as, for instance, in **يُصَيِّدُ** “to support”; **يُعْذِرُ** “to announce”.

Those which end in *ī* follow entirely the analogy of the Pael of *tert.* **u**, e. g. **يُعْصِدُ** “to complete”, **يُعْصِدُ**, **يُعْصِدُ** (2nd sing. m.), **يُعْصِدُ** (1st sing.), **يُعْصِدُ**; Impf. **يُعْصِدُ**, **يُعْصِدُ**; Impt. **يُعْصِدُ**.—Reflexive **يُعْصِدُ**, **يُعْصِدُ**, &c. Of an Impt. of the Reflexive of such verbs I know only the forms **يُعْصِدُ** ⁽¹⁾ (**يُعْصِدُ**?) and **يُعْصِدُ** ⁽²⁾; and these do not end in *ā*, as one would have expected.

Multiliteral verbs.

§ 182. In like manner several Quinqueliterals also appear. To this class belong first, verbs which repeat the two last radicals, like **يُعْصِدُ** “to have bad dreams”, from **يُعْصِدُ** “a dream”, and **يُعْصِدُ** “to stir up fancies”, the reflexive of which, **يُعْصِدُ** “to have fancies”, (from **يُعْصِدُ** “a little lamp”, a borrowed-word from the Persian) occurs frequently. Farther, words occur like **يُعْصِدُ** (سار) “to show one’s self off”, “to swagger”. The inflection of these verbs is quite like that of the Quadrilaterals, except that here it is generally the first consonant which is without the vowel.

Rem. Detached words like **يُعْصِدُ** “to be at law” (**يُعْصِدُ**); **يُعْصِدُ** “to be a *κυβερνήτης*”, and even **يُعْصِدُ** “to be an enemy” (**يُعْصِدُ**), and **يُعْصِدُ** “to be a *χριστιανός*” are to be regarded as affected malformations, which in no way belong to the language.

LIST OF ANOMALOUS VERBS.

List of anomalous verbs.

§ 183. (1) **يُعْصِدُ** “to find” (Aphel) instead of **يُعْصِدُ**; so **يُعْصِدُ**, **يُعْصِدُ** (Part.), **يُعْصِدُ**. Only the Part. passive is transferred to the Peal: **يُعْصِدُ** ⁽³⁾. A new Aphel, certified only in later times, appears perhaps in **يُعْصِدُ** “to cause to find” Job 7, 2 Hex.

⁽¹⁾ LAGARDE, Anal. 20, 28 (6 Codd.).

⁽²⁾ Gregor. Naz. Carm. II, 23, 21; but **يُعْصِدُ** in Testam. Jesu Christi 104, 12.

⁽³⁾ So **يُعْصِدُ** “*foedus*” (adj.) from **يُعْصِدُ** “*foedere*” &c. A Peal **يُعْصِدُ** in this or in a similar meaning does not otherwise occur. The forms given by PAYNE-SMITH 4158 all belong to the Pael. **يُعْصِدُ** is properly, perhaps, a Shaphel of **يُعْصِدُ**.

(3) ၵိ; "to run". Impt. ၵိ; (¹).

(5) **هَجَّ** “to ascend”. The **ج** is assimilated to the **هـ**, whenever the latter stands in the end of a syllable and the former comes first in the immediately following. These forms, namely Impf. and Inf. Peal, Imperative and Ettaphal, look just as if they had been derived from **هَجَدَ**, **هَجَّدُ**, **هَجِّدْ**, **هَجِّدِي**; **هَجِّمِ**, **هَجِّمِي**, **هَجِّمِي**, **هَجِّمِي**, **هَجِّمِي**, &c. (Peal and Ethpaal are regular **هَجَّعَ**, **هَجَّعِي**.) The Impt. looks as if from **هَجَدَ** (§ 173 C): **هَجِّدْ**, **هَجِّدِي**, **هَجِّدِي** (**هَجِّدِي**), **هَجِّدِي**.

(7) سَلَ “to live”. The Perf. is regular : سَلَّ، سُلِّيَ، سِلِيْ، سَيِّئُ، سَيْءٌ، سِوًى، سَوًى.—So too the Impt.: سَلِّ، سَلُّ، سَلِّهْ. But the Impf. is formed as if from a verb *med. gem.*: يَسْلُو، يُسَلِّو، يُسَلِّفُ (and no

(²) In BERNSTEIN's *Johaunes* are varying forms like *جهآئ*, *جهآٓ*, &c. which have *ē*, alongside of those like *جهآٓٓ* &c. which have *l* (§ 174 B. *Rem.*).

doubt **فَتَنِي**, **يَتَنِي**). Now this readily passes into the form of verbs *primae* †: even at a pretty early date there is found written **تَنِي**, and the later West-Syrians at least have **تَنِي**, **تَنِي**, &c. The Inf. too is **تَنِي** (**تَنِي**, **تَنِي**).—Part. **تَنِي**, f. **تَنِي**; pl. **تَنِي** or **تَنِي**, f. **تَنِي** ⁽¹⁾. The Aphel too is formed as if from *med. gem.*: **تَنِي**, **تَنِي**, **تَنِي**; **تَنِي**, **تَنِي**; **تَنِي** (Part. pass.); **تَنِي** (*Nomen agentis* **تَنِي**). The mode of writing which is preferred for these Aphel forms is **تَنِي**, **تَنِي**, &c. (§ 35). So with the Ettaphal **تَنِي**.

(8) **يَدْعُو** “to be”. The Perf. **يَدْعُو**, **يَدْعُو**, &c. is quite regular: as an enclitic, however, it loses (v. §§ 38; 299) its **و**: **يَدْعُو**, **يَدْعُو**, &c. The Impf. also is usually quite regular: **يَدْعُو**, **يَدْعُو**, **يَدْعُو**, &c.; still, the following secondary forms occur, in which the **و** has fallen out, and with no difference of meaning: **يَدْعُو**, **يَدْعُو**, **يَدْعُو**, &c. (2 sing f.). Even the first two forms are far less frequently employed than the full forms, and the others still less frequently, in particular the last one. Notice alongside of the Part. **يَدْعُو**, **يَدْعُو** “being, becoming”, the Part. pass. **يَدْعُو**, **يَدْعُو**, pl. **يَدْعُو** (Emph. st. **يَدْعُو**) “existing” (or “created”) and the verbal adjective **يَدْعُو**, **يَدْعُو** “been” (§ 118).

VERBS WITH OBJECT-SUFFIXES.

§ 184. V. *supra* § 66.

Verbs with
object-
suffixes.
(a) With
strong ter-
mination.
Leading
rules.

The 1st person of the verb cannot have the suffixes of the 1st joined to it, nor the 2nd those of the 2nd.⁽²⁾ There is no suffix of the 3rd pl.; the separate **يَدْعُو**, or **يَدْعُو** supplies its place.

يَدْعُو,—which comes in room of **يَدْعُو** after a vowel-ending,—becomes, with *ā*, **يَدْعُو**; with *ī* it becomes **يَدْعُو**; with *ē*, **يَدْعُو** (§ 50 A. (3)).

Before Suffixes, **يَدْعُو** of the 2nd sg. m. Perf. is modified into **يَدْعُو**;

يَدْعُو of the 2nd sg. f. Perf. into **يَدْعُو**;

يَدْعُو of the 1st pl. Perf. into **يَدْعُو**;

(1) Not to be confounded with the adjective **يَدْعُو**, **يَدْعُو**, &c. “living”, “active”.

(2) The only exception known to me is the poetical expression **يَدْعُو** “that I might see myself”, Ephr. II, 506 C.

the ending $\text{فَ} (\text{لَف})$ into $\text{فُ} (\text{لُ})$;
 the ending $\text{ـَ} (\text{ـَ})$ into $\text{ـُ} (\text{ـُ})$ (more rarely $\text{ـِ} (\text{ـِ})$);
 the ending $\text{ـِ} (\text{ـِ})$ into $\text{ـُ} (\text{ـُ})$;
 the ending $\text{ـِ} (\text{ـِ})$ into $\text{ـُ} (\text{ـُ})$;

and the 3 pl. f. Perf. is made to end in \bar{a} .

The \bar{a} of these forms is wanting, however, before the suffix of the 2nd sing. f. $\text{ـَ} (\text{ـَ})$, which here preserves its e , (probably also in the 3rd pl. f. before the suffix of the 2nd pl.).—Secondary forms also occur in which the suffix of the 3rd sing. m. ($\text{ـِ} (\text{ـِ})$) retains the e .

The forms of the Impf. which end in the 3rd consonantal rad. (3 sg. m. and f.; 2 sg. m.; 1. sg. and pl.) assume an \bar{i} before the suffixes of the 3rd sing.; the Impt. sing. m. takes an \bar{a} or an ai before all suffixes, when it ends in a consonant.

Attention should be paid to the distinction between لُ and لُ in the different persons of the verb. Only the East-Syrians, however, are consistent in this matter; the West-Syrians frequently give a *hard* sound even to the لُ of the 3rd sing. fem.

The verbal forms are least altered before the suffixes of the 2nd pl. ($\text{ـِ} (\text{ـِ})$ and $\text{ـِ} (\text{ـِ})$).

Seeing that these suffixes $\text{ـِ} (\text{ـِ})$ and $\text{ـِ} (\text{ـِ})$ are treated entirely alike, and that, besides, very few vouchers are found for the latter, I leave it out of the Paradigm. For the forms of the Impf. which end in the 3rd rad., the 3rd sing. m. may suffice as their representative; for those in $\bar{u}n$, the 3rd pl. m.; for those in $\bar{a}n$, the 3rd pl. f.

I mark with an asterisk (*) those forms, of which the accuracy does not appear to be fully established.

§ 185.

REGULAR VERB

<i>Perfect Peal.</i>	Sg. 1 st .	Sg. 2. m.	Sg. 2. f.
Sg. 3. m.	مَلَّجِب	مَلَّجِب	مَلَّجِب
3. f.	مَلَّجِبَت	مَلَّجِبَت	مَلَّجِبَت
2. m.	مَلَّجِب	—	—
2. f.	مَلَّجِبَت	—	—
1.	—	مَلَّجِبَت	مَلَّجِبَت
Pl. 3. m.	مَلَّكِب	مَلَّكِب	مَلَّكِب
3. f.	مَلَّجِبَت	مَلَّجِبَت	مَلَّجِبَت*
2. m.	مَلَّكِبَت	—	—
2. f.	مَلَّكِبَت	—	—
1.	—	مَلَّكِب	مَلَّكِب*
<i>Impf. Peal.</i>			
Sg. 3. m.	مَلَّجِب	مَلَّجِب	مَلَّجِب
2. m.	{ مَلَّجِب مَلَّجِبَت	—	—
2. f.	مَلَّجِبَت	—	—
Pl. 3. m.	مَلَّكِب	مَلَّكِب	مَلَّكِب
3. f.	مَلَّجِبَت	مَلَّجِبَت	مَلَّجِبَت*
<i>Impt. Peal.</i>			
Sg. m.	مَلَّجِب	—	—
f.	مَلَّجِبَت	—	—
Pl. m.	{ مَلَّكِب مَلَّكِبَت	—	—
f.	{ مَلَّجِبَت مَلَّجِبَت	—	—
<i>Inf. Peal.</i>	مَلَّجِب	مَلَّجِب	مَلَّجِب
<i>Pael.</i>	مَلَّكِب	مَلَّكِب	مَلَّكِب

WITH SUFFIXES. (Peal.)

Sg. 3. m.	Sg. 3. f.	Pl. 1.	Pl. 2. m.
مَلَجَ	مَلَجَتْ	مَلَجْنَا	مَلَجْتُمْ
مَلَجُوا	مَلَجْنَ	مَلَجْتُمْ	مَلَجْتُمْ
مَلَجْتُمْ	مَلَجْنَ	مَلَجْتُمْ	—
مَلَجْتُمْ	مَلَجْنَ	مَلَجْتُمْ	—
مَلَجْتُمْ	مَلَجْنَ	—	مَلَجْتُمْ
مَلَجْتُمْ	مَلَجْنَ	مَلَجْتُمْ	مَلَجْتُمْ
مَلَجْتُمْ	مَلَجْنَ	مَلَجْتُمْ	مَلَجْتُمْ*
مَلَجْتُمْ	مَلَجْنَ	مَلَجْتُمْ	—
مَلَجْتُمْ	مَلَجْنَ	مَلَجْتُمْ	—
مَلَجْتُمْ	مَلَجْنَ	—	مَلَجْتُمْ
<hr/>			
{ نَمَلَجْتُمْ	نَمَلَجَتْ	نَمَلَجْنَا	نَمَلَجْتُمْ
{ نَمَلَجْتُمْ	نَمَلَجْنَ	{ نَمَلَجْتُمْ	—
{ نَمَلَجْتُمْ	{ نَمَلَجْتُمْ	{ نَمَلَجْتُمْ	—
{ نَمَلَجْتُمْ	{ نَمَلَجْتُمْ	{ نَمَلَجْتُمْ*	—
{ نَمَلَجْتُمْ	نَمَلَجْتُمْ	نَمَلَجْتُمْ	نَمَلَجْتُمْ
{ نَمَلَجْتُمْ	نَمَلَجْتُمْ	نَمَلَجْتُمْ	نَمَلَجْتُمْ*
{ نَمَلَجْتُمْ	نَمَلَجْتُمْ	نَمَلَجْتُمْ	—
<hr/>			
مَلَجْتُمْ	مَلَجْتُمْ	مَلَجْتُمْ	—
مَلَجْتُمْ	مَلَجْتُمْ	مَلَجْتُمْ	—
{ مَلَجْتُمْ	{ مَلَجْتُمْ	{ مَلَجْتُمْ	—
{ مَلَجْتُمْ	{ مَلَجْتُمْ	{ مَلَجْتُمْ	—
{ مَلَجْتُمْ	{ مَلَجْتُمْ*	{ مَلَجْتُمْ*	—
{ مَلَجْتُمْ	{ مَلَجْتُمْ	{ مَلَجْتُمْ	—
<hr/>			
مَلَجْتُمْ	مَلَجْتُمْ	مَلَجْتُمْ	مَلَجْتُمْ
مَلَجْتُمْ	مَلَجْتُمْ	مَلَجْتُمْ	مَلَجْتُمْ

Observations on the Perfect.

§ 186. *On the Perfect*: For the 3 pl. m. there appears also before suffixes, although rarely, the lengthened form in *ūn(ā)*, as **هَمَكْنَسَ** “they laid him”; **سَمَكْنَسَ** (no doubt **سَمَكْنَسَ**) “they encompassed me”:—Overbeck’s ‘Ephraim Syr. &c.’ 137, 9; **لَحَكْنَسَ** “they entrusted thee”.—Julianus 90, 25; **لَقَفْنَسَ** “they gave thee suck” Jac. Sar., Constantin v. 402 Var. (cf. § 197).—In the same way there occur for the 3 pl. f. forms with *ēn(ā)*, like **خَجْنَسَ** (also written **خَجْنَسَ**, which has been inaccurately understood as **خَجْنَسَ**; hardly perhaps to be pronounced **خَجْنَسَ**).

For the 3rd sg. f., with suffix of the 2nd pl. there is found as a variant for **جَلَبَجَفَ** “conceived you” Is. 51, 2, the doubtless more original **جَلَبَجَفَ** (from the intrans. **جَلَجَ**).

The 3rd pl. m. sometimes remains without ending before the suff. of the 2nd pl.: **إِلْجَفَ** (East-Syrian **إِلْجَفَ** § 174 A) Judges 10, 12 “they oppressed you”; and **إِجْجَفَ** *ἐτάραξαν ὑμᾶς*, Acts 15, 24 (also Hark.).

Examples of variations.

§ 187. The trifling *variations* from the Paradigm, which are called for in Intransitives, in certain weak roots, and in the Pael and Aphel, are shown by the following examples, to the analogy of which the other forms also give way: *Intransitives*; **نَسَعَدَانُ** “she loved her”; **حَلَبَبَانُ** “she conceived me”.—*Weak*; **إِسَبَانُ** “he held her”; **إِلْجَفَ** “he met you”; **إِسَبَانُ** “she held me”; **يَحَبَانُ** “begat us”; **تَجَبَانُ** “she brought thee forth”; **تَبَحَبَفَ** “I knew you”; **يَبَحَمَرُ** “they knew thee”; **بَحَبَانُ** “he gave her”; **بَحَبَانُ** “I gave thee” (§ 183); **بَحَبَانُ** “he begged thee”; **بَحَبَانُ** “they begged thee” (others—**بَحَبَانُ**, **بَحَبَانُ**, cf. § 171); **بَحَبَانُ** “he heard you”; **بَحَبَانُ** (others—**بَحَبَانُ** § 184) “she set her”; **بَحَبَانُ** “thou didst set me”; **بَحَبَانُ** “I set thee”; **بَحَبَانُ** “I set you”; **بَحَبَانُ** “they set him”; **تَحَبَانُ** “he dug it (f.)”; **بَحَبَانُ** “she dashed it (m.) in pieces”; **بَحَبَانُ** “I desired her”; **بَحَبَانُ** “they dragged him forth”.

Pael and Aphel: **بَحَبَانُ** “he blessed him”; **بَحَبَانُ** “he received us”; **بَحَبَانُ** “he ordered you”; **بَحَبَانُ** “he reached him, or came up with him”; **بَحَبَانُ** “she received him”; **بَحَبَانُ** “she dipped me”; **بَحَبَانُ** “I strengthened thee”; **بَحَبَانُ** “thou (f.) didst make me angry”;

إِهْجَلَجَفِ "I made known to you"; جَهْجَلَجَفِ "we blessed you"; إِهْجَلَجَفِ "we made known to you"; إِمَجَصْدَهْئَسَب "you delivered him up"; جَدَّكَمَهْ "they deflowered her"; مَخْسَبَهْ "they (f.) praised him"; إِمَقْسَبَهْ "made (3 pl. f.) us astonished"; إِمَقْسَبَهْ "found (3 pl. f.) him"; إِهْجَهْ "he made him ascend" (§ 183); إِفْعَدَجَفِ "I led you forth";— جِيَا بَاب "thou comfortedst me" (§ 172 A); لَهْجَاهَهْ "polluted (3 pl.) him"; جَاهَكَمِ "they asked us";— إِمَسَبَهْ "he raised him up"; إَرْجَدَهْ "thou didst disturb her"; إَرْجَدَهْ "she disturbed thee"; إِمَعْمَهْ "they raised him up", "established him"; إِفِيكَهْئَسَب "they persuaded him".— إِسَبَب "he loved me"; إِسَبَبَب "thou lovedst me"; إِسَبَدَجَفِ "I loved you"; إِلْئَهَهْ "they made him eager"; إَحْجَهْ "he introduced him"; إَحْجَدَجَفِ "they introduced thee (f.)"; إَحْجَدَجَفِ "I introduced you (pl.)".

§ 188. *On the Imperfect*: The 2nd form of the 2nd sg. m. accommodates itself entirely to the Impt. sg. m. (§ 190). It serves properly to denote prohibition (with لا "not"), but it stands also in other uses, just as the original form stands also in prohibition.

On the Imperfect.

The 2nd sg. f. also takes before suffixes the form سَب: thus, إِلْئَهْئَسَب "thou (f.) dost hunt me"; إِلْئَهْئَسَب "thou art justifying him"; إِسَقْسَب "thou art choking her".

The forms of the suff. of the 3rd sg. m. هْجَهْ and هْجَهْ alternate without distinction in the cases concerned. With f. suff., forms like هْجَهْ in place of هْجَهْ, &c. occur more rarely.

For هْجَهْ there occurs in the Codex Sinaiticus هْجَهْ (how pronounced?), interchanging with the usual forms, e. g. إِمَعْلَهْ "I take him" (= إِمَعْلَهْ); إِمَعْلَهْ "finds him"; إِمَعْلَهْ "I place him"; إِمَعْلَهْ "I pity him", &c. So هْجَهْ "judges him" Isaac I, 242 v. 397. Isolated cases of هْجَهْ used instead, occur in the Cod. Sin., e. g. إِمَعْلَهْ "gives him power" (= إِمَعْلَهْ); so هْجَهْ "we constrain him" Vita St. Antonii ed. Schulthess 11 paen.⁽¹⁾

(1) There is an additional example there of such a form. The editor draws attention,—in the Introduction p. 5, *Rem. 3*—, to several others in the cod. D of the Vita Alexis.

The very rare forms in **ه** instead of **ه** before suffixes are hardly certain, like **يهصصوب** “they support me” Apost. Apocr. 316, 4 *ab. inf.* and **يهصصوب** according to Martin in a *Karkafish* gloss of a Parisian Codex of Jer.

Examples
of varia-
tions.

§ 189. *Examples of variations*⁽¹⁾: With *a*: **يهججف** “he takes you away”; **يهججف** “I break you”; **يهججف** “I take you”; **يهججف** “I take her”; **يهججف** “I kiss him”; **يهججف** “keep (3 pl.) him”; **يهججف** “thou (f.) plantest her”;—**يهججف** “I give thee (f.)”; **يهججف** “I give you (f.)”;—**يهججف** “she eats you”; **يهججف** “I hold him”; **يهججف** “they hold him”; **يهججف** “they inherit it (f.)”; **يهججف** “you know her”;—**يهججف** **يهججف** (b. **يهججف**) § 34 “I beg him”; **يهججف** “you beg me, or ask me”;—**يهججف** “I judge thee (f.)”; **يهججف** “we judge him”; **يهججف** “I judge you”; **يهججف** “they judge thee (f.)”; **يهججف** “they (f.) listen to him”; **يهججف** “they place him”;—**يهججف** “lusts after her”.

Pael and Aphel: **يهججف** “blesses us”; **يهججف** “thou causest me to dwell”; **يهججف** “I gather thee (f.)”; **يهججف** “they give thee (f.) gain”; **يهججف** “they glorify him”; **يهججف** “they (f.) glorify thee”; **يهججف** “thou (f.) provokest me to anger”; **يهججف** “he brings tidings of good to you”; **يهججف** “baptises you”;—**يهججف** “I cast him out”; **يهججف** “they cast you out”; **يهججف** “they comfort you”;—**يهججف** “he asks thee”; **يهججف** “they ask him”; **يهججف** “I ask you”;—**يهججف** “I teach thee”; **يهججف** “I teach you”;—**يهججف** “I establish him”;—**يهججف** “he awakens him”; **يهججف** “they (f.) awaken us”; **يهججف** “he establishes you”; **يهججف** “they establish him”;—**يهججف** “thou directest me aright”; **يهججف** “he profanes it (her)”; **يهججف** “thou (f.) lovest him”; **يهججف** “thou (f.) vexest me”; **يهججف** “they shatter him (or it) in pieces”.

On the Im-
perative
and the 2nd
Sing. m.
Impf.

§ 190. A. *On the Imperative*: Besides the two forms of the pl. m. noted in the Paradigm, there are other two secondary forms occurring here and there, as, for instance, **يهججف** “leave him”, and **يهججف**

(¹) For 2nd form of the 2nd sg. m. v. on the Impf. § 190 C.

“sacrifice him” (v. under F). There are some traces found of a form of the sg. f. like **ܡܠܚܝܬܝܢ** or even **ܡܠܚܝܬܝܢ**.

B. The sg. m. *always* retains the vowel immediately before the 3rd rad., thus not merely in **ܡܠܚܝܬܝܢ**; **ܡܠܚܝܬܝܢ** “hear me”; **ܡܠܚܝܬܝܢ** (East-Syrian **ܡܠܚܝܬܝܢ** § 174 G) “think on me”, “remember me”; **ܡܠܚܝܬܝܢ** “love her”; **ܡܠܚܝܬܝܢ** “buy her”; **ܡܠܚܝܬܝܢ** “make him”:—**ܡܠܚܝܬܝܢ** “learn it” (and of course **ܡܠܚܝܬܝܢ** “place her”; **ܡܠܚܝܬܝܢ** “curse him”), &c., but also in the *Pael* and *Ethpaal*, as **ܡܠܚܝܬܝܢ** “fix his bounds”: **ܡܠܚܝܬܝܢ** “observe her”; **ܡܠܚܝܬܝܢ** “teach me”; **ܡܠܚܝܬܝܢ** “comfort me”; **ܡܠܚܝܬܝܢ** “cherish her”; **ܡܠܚܝܬܝܢ** “deliver him up”; **ܡܠܚܝܬܝܢ** “make known to me”; **ܡܠܚܝܬܝܢ** “make known to her”; **ܡܠܚܝܬܝܢ** “lead me in”.

So too verbs *primae* ܐ and ܝ, with falling away of the 1st rad.: **ܡܠܚܝܬܝܢ**, **ܡܠܚܝܬܝܢ** “kiss him”, “kiss me”; **ܡܠܚܝܬܝܢ** “follow me”; **ܡܠܚܝܬܝܢ** “take her”; **ܡܠܚܝܬܝܢ** “draw me”; **ܡܠܚܝܬܝܢ** “give her”; **ܡܠܚܝܬܝܢ** “give him”⁽¹⁾; **ܡܠܚܝܬܝܢ** “acknowledge him”.

C. Exactly the same vocalisation holds good also in the 2nd form of the 2nd sg. m. *Impf.* **ܡܠܚܝܬܝܢ** “thou deliverest me”; **ܡܠܚܝܬܝܢ** “thou art choking her”; **ܡܠܚܝܬܝܢ** “thou lovest him”;—**ܡܠܚܝܬܝܢ** “thou art drawing her”; **ܡܠܚܝܬܝܢ** “thou givest him”;—**ܡܠܚܝܬܝܢ** “thou sprinklest me”;—**ܡܠܚܝܬܝܢ** “thou deliverest me up”; **ܡܠܚܝܬܝܢ** “thou teachest me”; **ܡܠܚܝܬܝܢ** “thou destroyest me”; **ܡܠܚܝܬܝܢ** “thou leadest us in”, &c.

D. Such a vowel, however, is not found in the shorter form of the pl. m. Notice that the vowel *u* stands here, in the *Peal*, even with verbs which have *a* or *e* in the *Impf.* and *Impt.*: *e. g.* **ܡܠܚܝܬܝܢ** “take ye him away”; **ܡܠܚܝܬܝܢ** “make him”; **ܡܠܚܝܬܝܢ** “hear ye me”; **ܡܠܚܝܬܝܢ** “say ye of him” (and of course **ܡܠܚܝܬܝܢ** “judge ye him”; **ܡܠܚܝܬܝܢ** “curse ye her”), &c.—*Pael* and *Aphel*: **ܡܠܚܝܬܝܢ** “save me”; **ܡܠܚܝܬܝܢ** “make him secure”; **ܡܠܚܝܬܝܢ** “take him”; **ܡܠܚܝܬܝܢ** “lead us away”; **ܡܠܚܝܬܝܢ** “lead him away”; **ܡܠܚܝܬܝܢ** “cast him out”; **ܡܠܚܝܬܝܢ** “comfort ye him”, &c. But in **ܡܠܚܝܬܝܢ** “put shoes upon him”, a vowel is of course needed for

⁽¹⁾ Barh., for Ex. 22, 26 and 1 Sam. 21, 9, would have **ܡܠܚܝܬܝܢ**, but that is hardly correct.

the *l* (§ 34). This is the formation adopted by some writers even in the case of very short forms **ܐܝܬܝܗ**, **ܐܝܬܝܗ** “give ye him”, “give her”; **ܐܝܬܝܗ** “take ye her”; while others say **ܐܝܬܝܗ**, **ܐܝܬܝܗ**; and even **ܐܝܬܝܗ** (= **ܐܝܬܝܗ**) occurs.

So too in the sg. f. of Pael and Aphel there should be no vowel before the 3rd rad., thus: **ܦܝܬܝܐ** “praise me”; **ܦܝܬܝܐ** “entice him”; **ܦܝܬܝܐ** “suckle him”; **ܦܝܬܝܐ** “cause me to hear”; still we find also **ܦܝܬܝܐ**; **ܦܝܬܝܐ**; **ܦܝܬܝܐ** “take him”; and in fact this corresponds to the vocalisation of the Peal (as **ܦܝܬܝܐ** “hold him”). Cf. the fluctuation between **ܦܝܬܝܐ** and **ܦܝܬܝܐ** “believe me” (§ 197). Thus **ܦܝܬܝܐ** (others **ܦܝܬܝܐ**), and **ܦܝܬܝܐ** “preserve her”.—For a longer form in *inā* as in the Impf. v. § 198 A.

E. Altogether, only a few examples occur of the pl. f., as **ܦܝܬܝܐ** “praise him” (without any vowel before the 3rd rad.), or of the longer form **ܦܝܬܝܐ** “listen to me”.

F. In the pl. m. in *inā* two forms stand overagainst each other in the Peal,—the more usual one, like **ܦܝܬܝܐ** “bury me”; **ܦܝܬܝܐ** “take him”; **ܦܝܬܝܐ** “hear me”,—and the less common one, with the vowel before the 3rd rad., like **ܦܝܬܝܐ**; **ܦܝܬܝܐ** “slay him”; **ܦܝܬܝܐ** “taste me”. The forms *primae* follow the second of these two modes, like **ܦܝܬܝܐ**, **ܦܝܬܝܐ** “take me”, “take him”; **ܦܝܬܝܐ**, **ܦܝܬܝܐ** “preserve him”, “preserve her” (cf. in addition **ܦܝܬܝܐ** “listen to me”; **ܦܝܬܝܐ** “judge him”, &c.). The vowel is always retained in the Pael and Aphel: **ܦܝܬܝܐ** “receive me”; **ܦܝܬܝܐ** “guard her”; **ܦܝܬܝܐ** “make known to me”; **ܦܝܬܝܐ** “clothe him”; **ܦܝܬܝܐ** “cast ye him out”.

G. For **ܦܝܬܝܐ** (sg. m.) the East-Syrians write **ܦܝܬܝܐ** (§ 84 B).

On the
Infinitive.

§ 191. *On the Infinitive*: In the Peal cf. farther **ܦܝܬܝܐ**, **ܦܝܬܝܐ** “to give her”, “to give thee”; **ܦܝܬܝܐ** “to judge her”.

Occasionally forms are met with, which, following the analogy of the Impf., insert an *i* before the suff. of the 3rd sg. m.:—**ܦܝܬܝܐ** “to take

him" (in place of **ܡܡܥܝܬܐ**); **ܡܥܥܝܬܐ** "to pay him"; **ܡܥܥܝܬܐ** "to set her free"; **ܡܥܥܝܬܐ** "to enchant⁽¹⁾ him".

The forms of the Aphel, as **ܡܡܥܝܬܐ**, &c. correspond to those of the Pael; in verbs *mediae* ܥ, we have **ܡܡܥܝܬܐ** "to lead thee back", &c.

§ 192. *Verbs tertiae* ܐ require special treatment. The *ā* of the 3rd sg. m. Perf. is retained before suffixes; and it is the same with the vowel endings of the root in the Impf. and Impt. On the other hand, the *ī* of the Perf. and the *ā* of the Inf. pass into *y*, except before **ܦܢܐ** and **ܦܢܐ**. Notice the transmutations of the diphthongs peculiar to each: *au* into *a(w)ū* **ܐܘܐ**^ⲱ (also written **ܐܐܐ**^ⲱ, **ܐܐܐ**^ⲱ: East-Syrian **ܐܐܐ**^ⲱ, &c. § 49 B): *iu* into *yū*; *āi* (Impt. sg. f.) into *ā(y)ī* **ܐܝܐ**^ܝ (or written **ܐܝܐ**). For orthographic differences also with *ē* in these cases, v. *infra*.

§ 193. We give the forms of the Perf. complete in the *Paradigm*, **Paradigm.** for Peal and Pael, and from the latter the corresponding forms of the Aphel are easy to construct. Only we omit the 2nd pl. f. (in **ܐܝܐ**) which can hardly be authenticated, but which at any rate follows exactly the analogy of the 2nd sg. m. (*i. e.* of the strong verb). In the Impt. we require to cite the Pael forms for the sg. m. only. It is not necessary to cite them at all in the Impf. It may suffice generally for this section of the *Paradigm* to note down one single personal form ending in **ܐ**, seeing that the forms with other endings follow the analogy of the strong verb.

(¹) Geop. 95, 22; Clemens 136, 18; Is. 37, 34, Hex.; Clemens 140, 13, 14 (twice); three examples from the Codex of 411 A. D.

PARADIGM OF VERB TERT. ٣
(Peal and

		Sg. 1.	Sg. 2. m.	Sg. 2. f.
<i>Perfect.</i>				
	Sg. 3. m. Peal	٢٢٢	٢٢٢	٢٢٢
	Pael	٢٢٢	٢٢٢	٢٢٢
	3. f. Peal	٢٢٢	٢٢٢	٢٢٢
	Pael	٢٢٢	٢٢٢	٢٢٢
	2. m. Peal	٢٢٢	—	—
	Pael	٢٢٢	—	—
	2. f. Peal	٢٢٢	—	—
	Pael	٢٢٢	—	—
	1. Peal	—	٢٢٢	٢٢٢
	Pael	—	٢٢٢	٢٢٢
	Pl. 3. m. Peal	٢٢٢	٢٢٢	٢٢٢
	Pael	٢٢٢	٢٢٢	٢٢٢
	3. f. Peal	٢٢٢	٢٢٢	٢٢٢
	Pael	٢٢٢	٢٢٢	٢٢٢
	2. m. Peal	٢٢٢	—	—
	Pael	٢٢٢	—	—
	1. Peal	—	٢٢٢	٢٢٢
	Pael	—	٢٢٢	٢٢٢
<i>Impf.</i>	Peal	٢٢٢	٢٢٢	٢٢٢
<i>Impt.</i>	sg. m. Peal	٢٢٢	—	—
	Pael	٢٢٢	—	—
	sg. f. Peal	٢٢٢	—	—
	pl. m. Peal	٢٢٢	—	—
	pl. f. Peal	٢٢٢	—	—
<i>Inf.</i>	Peal	٢٢٢	٢٢٢	٢٢٢
	Pael	٢٢٢	٢٢٢	٢٢٢

Pael).

[illegible]

On the
Perfect.

§ 194. *On the Perfect:* The **l** of the 2nd pers. always remains hard; the East-Syrians usually extend this process to the 1st sg. also, except in the Peal,—contrary to the ancient practice—while the genuine West-Syrian tradition leaves the **l** soft in this position. Notice the forms of the 3rd f. sg. in the Pael and Aphel, which preserve the *a*, for which the East-Syrians put *ā* (e. g. **ܐܘܨܢܕܐ** “she threw him”, § 43 C).

Forms from these verbs of the 3rd m. pl. in *ūn(ā)* before suffixes are very rare, the only cases known to me being the following two: **ܫܐܘܢܐܝܗܘܢ** “they saw him” Mark 6, 49 S.; and **ܫܐܘܢܐܝܗܘܢ** “they scourged him” Land II, 26, 11: on the other hand individual cases of the 3rd f. pl. in *ēn(ā)* are somewhat oftener met with, like **ܫܐܘܢܐܝܗܘܢ** “they (f.) saw him” = **ܫܐܘܢܐܝܗܘܢ**.

Forms of Aphel: **ܐܘܨܢܕܐ** “he threw him”; **ܐܘܨܬܝܒܐ** “he increased you”; **ܐܘܨܬܝܒܐ** “I adjured you (f.)”; **ܐܘܨܬܝܒܐ** “they rejected her”;—**ܐܘܨܬܝܒܐ** “he enlivened me”; **ܐܘܨܬܝܒܐ** “she enlivened me”; **ܐܘܨܬܝܒܐ** “thou didst enliven me”.

On the
Imperfect.

§ 195. *On the Imperfect:* The *ē* before the suff. of the 2nd pl. is often not expressed through **ܐܘܨܬܝܒܐ** = **ܐܘܨܬܝܒܐ** “I show you”, &c. The forms which do not end in **ܐܘܨܬܝܒܐ** follow closely the analogy of the strong verb; cf. **ܐܘܨܬܝܒܐ** “they call upon him”, alongside of **ܐܘܨܬܝܒܐ** “they drink it (m.)”; **ܐܘܨܬܝܒܐ** “they call thee”; **ܐܘܨܬܝܒܐ** “they deliver thee (f.)”; **ܐܘܨܬܝܒܐ** “they (f.) see him”, alongside of **ܐܘܨܬܝܒܐ** “they (f.) revile him”; **ܐܘܨܬܝܒܐ** “you (f.) call me”; **ܐܘܨܬܝܒܐ** “they (f.) bewail her”;—**ܐܘܨܬܝܒܐ** “thou (f.) callest me”; **ܐܘܨܬܝܒܐ** “thou (f.) bringest him up”, and even **ܐܘܨܬܝܒܐ** “thou (f.) seest her”, which can only be **ܐܘܨܬܝܒܐ** (§ 188).

Answering to the forms cited above (§ 188) there are found, without **ܐ**, in Cod. Sin. a few like **ܐܘܨܬܝܒܐ** “I see him” (= **ܐܘܨܬܝܒܐ**); **ܐܘܨܬܝܒܐ** “I show him”. And answering on the other hand to the forms referred to in the end of that section there occurs in Cod. D of Alexis (Var. to 18, 17), as well as in the Sinai Codex of the Acts of Thomas (Burkitt 10, 11) = Wright's Apost. Apocr. 315, 3, **ܐܘܨܬܝܒܐ** “I see him”.

Rem. A poet (in Barh. gr. I, 151, 19) says once **ܐܘܨܬܝܒܐ** (instead of **ܐܘܨܬܝܒܐ**) “do not loose him”, following the analogy of the 2nd form of the 2nd sg. m. in the strong verb (§ 190 G).

§ 196. *On the Imperative:* Longer forms of the pl. m. are found, On the Imperative. like **هَاجُوْهُنَّ**, alongside of **هَاجُوْهُ** “loose me”; **هَاجُوْهُنَّ** (**هَاجُوْهُنَّ** for proper **هَاجُوْهُنَّ**) “accompany me”; **هَاجُوْهُنَّ** “heal him”. Forms of the 2nd pl. f. without *n* before the suffix hardly ever occur. Modes of writing are found like **هَاجُوْهُنَّ** = **هَاجُوْهُنَّ** “cover (f.) us”; **هَاجُوْهُنَّ** “call ye (f.) upon him”.—For the 2nd sg. f. a shorter style of writing is found, as **هَاجُوْهُنَّ** “give (f.) me to drink” = **هَاجُوْهُنَّ**.

As in the Impf., so here also, forms occur without *o*, though very rarely indeed: **هَاجُوْهُ** “throw him” (Lagarde, Anal. 11, 11), and **هَاجُوْهُ** (Wright, Catal. 897 b, 19) “answer him” (for **هَاجُوْهُ**, **هَاجُوْهُ**). Farther, there occurs in the refrain of an ancient Church Hymn⁽¹⁾ **هَاجُوْهُ** “answer her”, a dissyllable, thus doubtless **هَاجُوْهُ** according to the analogy of **هَاجُوْهُ**.

§ 196*. *A transition of verbs tert. } to the formation of verbs tert. }* Transition of Verbs tertiae } to Verbs tertiae } is indicated by the expressions **هَاجُوْهُ** “they comforted him” (Perf.), and “comfort ye him” (Impt.); **هَاجُوْهُ** “comfort ye me”,—which occur as secondary forms of **هَاجُوْهُ**, **هَاجُوْهُ** (cf. § 172 B). before Suffixes. Quadriliteral's before Suffixes.

§ 197. *The Quadriliterals* (taken in the wide sense of the term adopted above, § 180) bear themselves before suffixes also, exactly like the Pael forms. A few examples will suffice: Perf. **هَاجُوْهُ** “he reduced her to slavery”; **هَاجُوْهُ** (or **هَاجُوْهُ**; § 52 B) “they exalted thee”; **هَاجُوْهُ** “were stubborn against him”; **هَاجُوْهُ** “ye believed in him”. With *in* **هَاجُوْهُ** “they tore him in pieces”.⁽²⁾

Impf. **هَاجُوْهُ** (**هَاجُوْهُ**; § 52 B) “she raises thee up”; **هَاجُوْهُ** “he supports him”; **هَاجُوْهُ** “I support you”; **هَاجُوْهُ** “they enslave him”, &c.

Impt. (with retention of the vowel before the last radical) **هَاجُوْهُ** “set him or it forth”; **هَاجُوْهُ** “save me”; and thus too the 2nd form of the 2nd sg. m. Impf. **هَاجُوْهُ** “thou enslavest him”.—Plural **هَاجُوْهُ**

⁽¹⁾ Said to be by Ephraim; in the *Officium Feriale* of the Maronites, for Thursday, Noon, at the end (Roman edition of 1863, p. 355 sq.; Kesruân ed. of 1876, p. 414 sq.). The refrain is repeated eight times.

⁽²⁾ Overbeck 292, 25 (in four syllables).

to the original ending *ai*, in the very same way as to the *ai* of the pl. (§ 145 A). Thus:

أَنَا — I am.	هَذَا — We are.
أَنْتَ — Thou art.	أَنْتُمْ — You are.
أَنْتِ — Thou (f.) art.	أَنْتُمْ — You (f.) are.
هُوَ — He is.	هُمْ — They are.
هِيَ — She is.	هُنَّ — They (f.) are.

Besides this usage, **أَنَا** may be combined with the separate Personal pronouns.— v. § 302.

With a foregoing **لَا** we have **لَا أَنَا** or **لَا هَذَا** “is not”. The contracted form also takes suffixes, *e. g.* **لَا هُوَ** “he is not”, &c.

PART THIRD.

S Y N T A X.

I. THE SEPARATE PARTS OF SPEECH.

The separate parts of speech. Preliminary observations.

§ 200. In this branch of the subject we adhere to the division, which has already been adopted in the “Morphology”, of all the words of the language into *Nouns* and *Verbs*. This is a division, however, in which there cannot be any sharp line of demarcation. Participles, for instance, which in origin belong to the Noun, must on account of their essentially Verbal treatment be taken with the Verb; and it appears a proper course farther, to associate with them in certain cases even the Predicative Adjective (§§ 254 D; 314).—With the Noun we again reckon Adverbs and Prepositions; and the treatment of Copulative Conjunctions will come up farther on in dealing with combinations of two or more sentences.

1. NOUNS.

A. GENDER.

1. Nouns.
A. Gender.

§ 201. A real distinction betwixt *Neuter* (what is inanimate) and what has gender, is known to Syriac, only in the interrogative pronouns “what?” **ܩܕܝܫܐ**, **ܩܕܝܫܐ**, **ܩܕܝܫܐ**, and “who?” **ܩܕܝܫܐ**. In the short-hand use of the adjective or pronoun standing alone, the Feminine usually takes the place of our Neuter: Thus, *e. g.* **ܩܕܝܫܐ** “something else” Jos. St. 5, 7;

But that the Masc. also is permissible in this case is shown, first by the adverbial use of words like **عَفِيفٌ** “finely”; **لَدٌ** “well”; **خَسٌ** “ill” &c. (§ 155 A). This is farther shown by instances like **إِلَّا جَنِّبٌ** Aphr. 424, 22 or **خَسٌ لَدٌ** Aphr. 170, 13 “they discern not good from evil”; and farther **إِلَّا حَلْدٌ** “either to good or to evil” Spic. 3, 6; **رَتَّيْجٌ حَلْدٌ** “crafty for what is good” Aphr. 190, 4; in the Emph. st. **إِلَّا نَهْدٌ تَنْهَبُ** “takes neither too little nor too much” Ephr. II, 485 B; **هَلْبَتٌ حَسِلٌ مَعْقِبٌ** “and judge what is hateful and what is beautiful” Ephr. II, 316 C. Thus frequently **دَسٌ** “what is bad”; **لَدٌ** “what is good”, &c. = “the bad”, “the good”. With the Pronoun, cases like **هَذَا** “this is what” are not abundant (Aphr. 211, 8; 396, 3); but they occur often after prepositions, as in **فَإِذَا** “on that account”; **لَئِنْ** “therefore”. And **أَيْ** “that is”; **بَلْ** “but that is” = “namely” are of very frequent occurrence.

B. ABSOLUTE STATE; EMPHATIC STATE.

§ 202. A. Originally the Emph. St. denoted the Determination [as did the prefix ה in Hebrew]: מלך was “a king”, מלְכָא “the king”. But the use of the emph. st. became so prevalent in Syriac, that very scanty traces now remain of its original and proper signification. This is clearly shown by cases like ܡܥܬܐ “a few days” Spic. 1, 1, and by the circumstance that a

B. Absolute
State: Em-
phatic
State.
Abs. St.
in the
Substan-
tive.

very large number of substantives appear now only in the emph. st. Add to this, that the Abs. St., even where it still survives, may almost always have the emph. st. substituted for it in the Substantive, and that it appears repeatedly even in determined words. But if the difference of meaning in the two states is in this way as good as lost completely for the language, there are still many cases⁽¹⁾ in which the abs. st. appears in the substantive often, or indeed preponderatingly, on the ground of its original signification. It occurs in the following cases:

B. (1) In several genuine Syriac Proper-names, which being determined in themselves required no determining sign. Thus names of localities like ܡܬܚܝܢܐ ܢܝܚܝܢ “Pillars”; ܡܝܢܝܢ (also ܡܝܢܝܢ) = *gen nesrīn* “Eagles’-nest”; ܡܬܝܢ ܕܥܠܝܐ “Mountain of the Servants (of God?)”; ܡܬܝܢ ܕܝܡܝܢ “Image-town” (near Edessa, Jos. St. 58, 2); ܡܬܝܢ ܕܝܠܝܐ “Thirsty Hill” Anc. Doc. 73, 13, and many others; but, along with these, many appear in the emph. st. like ܡܬܝܢܐ “Wall”; ܡܬܝܢܐ “Fortress”, &c. Names of Persons: ܡܬܝܢܐ “Beloved”; ܡܬܝܢܐ “Patricius” (together with ܡܬܝܢܐ); ܡܬܝܢܐ “Senior”; ܡܬܝܢܐ “Justificata” (f.) &c.; but here too the emph. st. preponderates, as in ܡܬܝܢܐ “Little”; ܡܬܝܢܐ “Humble”; ܡܬܝܢܐ “Brother” &c. Thus the poets make use even of ܡܬܝܢܐ “The Heavens” as a proper name, as in Isaac II, 4 v. 32; 344 v. 1753 and in several other instances. Of course foreign proper-names like ܡܬܝܢܐ &c. receive no mark of the emph. st.

Rem. Constant epithets of proper-names were retained in the Abs. st. in earlier times: thus in the names of the Months still ܡܬܝܢܐ ܡܬܝܢܐ or ܡܬܝܢܐ ܡܬܝܢܐ “Tešrī First” (= October); ܡܬܝܢܐ ܡܬܝܢܐ “Kānōn Second” (= January) &c.

C. (2) In distributive repetition: ܡܬܝܢܐ ܡܬܝܢܐ “every year” Sirach 47, 10; Jos. St. 26, 18; ܡܬܝܢܐ ܡܬܝܢܐ “from day to day” frequently; ܡܬܝܢܐ ܡܬܝܢܐ “from time to time” frequently; ܡܬܝܢܐ ܡܬܝܢܐ “at times” Aphr. 45, 5; ܡܬܝܢܐ ܡܬܝܢܐ ܡܬܝܢܐ ܡܬܝܢܐ “numerous are the laws in all kinds of kingdoms, lands, and districts” Spic. 18, 16;

(¹) In the Plural and in the Abstract form in *ūth* the Abs. st. occurs much more frequently than elsewhere; the characteristic forms (in *īn*, *ān*; *ū*) may still be fashioned here in every case.

ܐܪܚܝܟܗ “with any thing” Aphr. 308, 18; ܒܝܝܬܐ ܒܝܝܬܐ “step by step” Ephr. Nis. p. 77 v. 98; ܡܕܝܢܬܐ ܡܕܝܢܬܐ “city by city” repeatedly; ܡܕܝܢܬܐ ܡܕܝܢܬܐ “ὁπὸ πόλεως εἰς πόλιν” Matt. 23, 34; ܡܕܝܢܬܐ ܡܕܝܢܬܐ “he shall be cut to pieces, limb by limb” Jul. 87, 17; ܡܕܝܢܬܐ ܡܕܝܢܬܐ “on any pretext whatsoever” Ov. 221, 6; ܡܕܝܢܬܐ ܡܕܝܢܬܐ “in vexation from all sorts of straits” Mart. I, 185, 12; ܡܕܝܢܬܐ ܡܕܝܢܬܐ “of all manner of kinds” Aphr. 267, 2, and repeatedly; ܡܕܝܢܬܐ ܡܕܝܢܬܐ “they stood in crowds” Addai 2, 12 &c. Yet the emph. st. occurs here also: ܡܕܝܢܬܐ ܡܕܝܢܬܐ “from time to time” Sim. 301 mid.; ܡܕܝܢܬܐ ܡܕܝܢܬܐ “city with city” Is. 19, 2; ܡܕܝܢܬܐ ܡܕܝܢܬܐ “a loaf of bread a-piece” Judges 8, 5; cf. Matt. 24, 7; Ps. 19, 3 &c. Matt. 24, 2 has in P. ܡܕܝܢܬܐ ܡܕܝܢܬܐ *ἐπὶ λίθον*, and thus Aphr. 412, 17; but in S. the reading is ܡܕܝܢܬܐ ܡܕܝܢܬܐ.

D. (3) After ܡܕܝܢܬܐ, with Numerals and in similar connections: ܡܕܝܢܬܐ ܡܕܝܢܬܐ “all good, beautiful and excellent kinds” Aphr. 297, 8; ܡܕܝܢܬܐ ܡܕܝܢܬܐ “with all zeal” Ov. 178, 7; ܡܕܝܢܬܐ ܡܕܝܢܬܐ “all possessions” Ov. 166, 24; ܡܕܝܢܬܐ ܡܕܝܢܬܐ “with all caution” Prov. 4, 23; ܡܕܝܢܬܐ ܡܕܝܢܬܐ “with all evils” Prov. 5, 14; ܡܕܝܢܬܐ ܡܕܝܢܬܐ “every shoulder (f.) has been stripped” Ezek. 29, 18; ܡܕܝܢܬܐ ܡܕܝܢܬܐ “all remedies in every place” Ephr. III, 251 A; ܡܕܝܢܬܐ ܡܕܝܢܬܐ “in every time of distress” Sirach 2, 11; ܡܕܝܢܬܐ ܡܕܝܢܬܐ *πάσαν αἰτίαν* Matt. 19, 3—and very often thus. More rarely the emph. st. occurs here, and particularly in the pl., e. g. ܡܕܝܢܬܐ ܡܕܝܢܬܐ “all the streams” Eccl. 1, 7; ܡܕܝܢܬܐ ܡܕܝܢܬܐ “to all believers” Aphr. 202, 1 &c. For ܡܕܝܢܬܐ ܡܕܝܢܬܐ “to all pains” Aphr. 135, 3 there is a variant ܡܕܝܢܬܐ ܡܕܝܢܬܐ.

Along with numerals; (a) when the numeral precedes: ܡܕܝܢܬܐ ܡܕܝܢܬܐ *καρδία καὶ ψυχὴ μία* Acts 4, 32; ܡܕܝܢܬܐ ܡܕܝܢܬܐ *ἐξ ἑνὸς αἵματος* Acts 17, 26; ܡܕܝܢܬܐ ܡܕܝܢܬܐ “two worlds” Ephr. III, 111 C; Ov. 135, 7, 8; ܡܕܝܢܬܐ ܡܕܝܢܬܐ “the days of the twenty-two reigns of Judah” Aphr. 84 ult. and very often thus;—(b) When the numeral follows: ܡܕܝܢܬܐ ܡܕܝܢܬܐ *ἑτῶν ὀκτώ* Acts 9, 33; ܡܕܝܢܬܐ ܡܕܝܢܬܐ “a hundred days” Aphr. 483, 4; ܡܕܝܢܬܐ ܡܕܝܢܬܐ “seven hundred years” Land II, 277, 3 &c. In like manner also ܡܕܝܢܬܐ ܡܕܝܢܬܐ “on any pretext” Ov. 187, 10; ܡܕܝܢܬܐ ܡܕܝܢܬܐ “on a day” Ov. 167, 26 &c. Even when strict determination is

F. (4) Often, in negative expressions; **וְלֹא תַּהֲרֹג** “without sparing” Ov. 170, 8; **וְלֹא תִּהְיֶה** “without sin (pl.)” frequently; **וְלֹא חֵסֶד** “without number” frequently; **וְלֹא מָחָד** “without money” Ex. 21, 11; and often in this way with **וְלֹא**; But **וְלֹא מַחְשָׁבָה** “without money (emph.) and without price (abs.)” Is. 55, 1; **וְלֹא בִּיָּד** “without trial (emph.) and without admonition (abs.)” Aphr. 252, 2; **וְלֹא אֱמוּנָה** “without faith” Aphr. 214, 1, together with **וְלֹא אֱמוּנָה** *ibid.* 206, 21, and frequently; and thus the emph. st. is not unfrequently found with **וְלֹא**. For **וְלֹא חֵסֶד** *ἀτεκνος* Luke 20, 29 *sq.*, C. and S. have **וְלֹא חֵסֶד** — **וְלֹא חֵסֶד** “there is no profit” Prov. 10, 2; **וְלֹא יִהְיֶה** *חֵסֶד* Hebr. 7, 18; **וְלֹא יִהְיֶה** *חֵסֶד* “and let there be no remembrance of Jeroboam” Sirach 47, 23 (Var. **וְלֹא יִהְיֶה**); **וְלֹא יִכָּסֶה** “the world of death [or the abode of destruction] has no covering” Job 26, 26; **וְלֹא יִסְתַּח** “who has no pity” Prov. 17, 11 (and often with **וְלֹא**); **וְלֹא יִסְתַּח** “and to no place do they go out” Ov. 212, 14; **וְלֹא יִסְתַּח** “and he answered never a word to his judges” Aphr. 222, 8. Cf. Luke 1, 33 and many a like example. Thus farther **וְלֹא יִסְתַּח** “was not called the possessor of riches” Spic. 46, 7. But the Emph. st. is still more used even in such cases.

Similarly in a conditional clause **וְאִם יִהְיֶה** “for if a wicked man happen to meet us” Aphr. 297, 1; this however is unusual.

G. (5) In certain adverbial expressions like **וְעַל** “on foot”; **וְעַל** “from one end to the other”; **וְעַל** “once”; **וְעַל** and **וְעַל** “for ever”; **וְעַל** “out of quiet”, *i. e.* “unexpectedly, suddenly” (also **וְעַל**) and many others. So **וְעַל** *ἐν πνεύματι* in various uses Matt. 5, 3 P. (C. and S. different); 22, 43 P. (C. **וְעַל**); Philox. 106, 9; Rev. (Gwynn) 1, 10; 4, 2; 17, 3; 21, 10 (the later version has always **וְעַל**).

H. (6) In some combinations the Abs. St. is always retained. Thus **וְעַל** “the image of the word”, “the written text” (definite); **וְעַל** “a *νοχθήμερον*” (§ 146)⁽¹⁾; **וְעַל** *θεάνθρωπος*; **וְעַל** = *κωμόπολις*

(¹) Indeclinable: **וְעַל** *Land III*, 208, 23, May, *Nova Coll.* X, 341 a = Land III, 208, 23, for which line 20 has **וְעַל**.

Mart. I, 100, 24 &c.; and after these patterns later writers have formed more of the same kind, as **ܡܢ ܕܡܝܬܐ** *κυνάνθρωποι* (as pl.) &c. **ܡܢ ܕܡܝܬܐ** “*domus plorantis*” sg. abs. st., i. e., “house of mourning”, is assumed by the usage of the language to be a compound of a pl. emph. st., and takes suffixes accordingly, thus: **ܡܢ ܕܡܝܬܐ ܕܡܝܬܐ** &c.

I. (7) The Absolute State is farther found pretty frequently in other scattered instances, particularly in fixed phrases. Forms in **ܡܢ ܕܡܝܬܐ** (§ 138) especially incline to stand in it. And yet even in these the Emph. St. is almost always the one which is found in actual use. Examples: **ܡܢ ܕܡܝܬܐ**; **ܡܢ ܕܡܝܬܐ** *τις, τινες* (§ 146); **ܡܢ ܕܡܝܬܐ** “Peace!”, “Peace be to thee!”, frequently; **ܡܢ ܕܡܝܬܐ** “in kindness” Aphr. 448, 15; **ܡܢ ܕܡܝܬܐ** “from youth to the grave” (emph. st.) Ephr. III, 225 B; **ܡܢ ܕܡܝܬܐ** “at another time” Aphr. 461, 10, for which *ibid.* 458, 15 **ܡܢ ܕܡܝܬܐ** “redeemed by precious blood” Aphr. 260, 10; **ܡܢ ܕܡܝܬܐ** “keep thou with care faith in the Son of God, and with purity (emph.) baptism” Jac. Sar., Thamar v. 407; **ܡܢ ܕܡܝܬܐ** “for another day” Ov. 136, 2; and thus **ܡܢ ܕܡܝܬܐ** frequently as a substantive “another” [ein Anderer] e. g. Matt. 11, 3; John 4, 37; 5, 7; 21, 18; **ܡܢ ܕܡܝܬܐ** “a good remembrance be to . . .” Aphr. 305, 2; **ܡܢ ܕܡܝܬܐ** “glory [be] to . . .” frequently, (along with **ܡܢ ܕܡܝܬܐ** “glory [be] to . . .”); **ܡܢ ܕܡܝܬܐ** “the rich man is anxious about years in which he is no longer to be alive” Aphr. 268, 1 &c.⁽¹⁾ Philox. has frequently **ܡܢ ܕܡܝܬܐ** “spiritual” (like **ܡܢ ܕܡܝܬܐ** v. sub section G, 5), e. g. 29, 8; 500, 5. Much more frequently than elsewhere, the abs. st. is used in the Old Testament, especially in certain books, *under the influence of the Hebrew text and the Targum tradition*. Cases like **ܡܢ ܕܡܝܬܐ** *עבד עבדים* Gen. 9, 25; **ܡܢ ܕܡܝܬܐ** *אל אלהים* Ps. 50, 1; 84, 7; 136, 2; **ܡܢ ܕܡܝܬܐ** *אש להט* Ps. 104, 4; **ܡܢ ܕܡܝܬܐ** *קדישין* Dan. 4, 8, 9, 18; 5, 11 hardly conform to the genuine Syriac usage. On the other hand the rather more frequent use of the abs. st. in so ancient a writing as the letter of Mārā bar Sērāpion (Spic. 43 sqq.) must be regarded as a genuine record of antiquity.

K. But when the realisation of the difference in meaning between

(¹) For **ܡܢ ܕܡܝܬܐ** “with bodily strength” Spic. 5, 14, the MS. has **ܡܢ ܕܡܝܬܐ**.

signification is determined; **ܐܠܗܐ ܡܬܝܢ ܕܡܪܝܬܐ** “and to all modes of bodily death” Anc. Doc. 101, 3. Cf. farther Philox. 367, 6; Jos. Styl. 70, 10; John v. Tella (Kleyn) 28, 5. *Vice versâ*, with a word standing in the emph. st., but indefinite in meaning, and in form exchangeable with the abs. st., the attributive adjective occasionally assumes the abs. st., as in **ܡܬܝܢ ܕܡܪܝܬܐ ܐܠܗܐ** *ἑπτα ἑτερα πνεύματα* Matt. 12, 45 (C. **ܡܬܝܢ ܕܡܪܝܬܐ**; S. without **ܡܬܝܢ ܕܡܪܝܬܐ**); **ܡܬܝܢ ܕܡܪܝܬܐ ܡܬܝܢ ܕܡܪܝܬܐ** “seven kine fat in their flesh” Gen. 41, 18 (otherwise in v. 2 and v. 19); and in very loose connection **ܡܬܝܢ ܕܡܪܝܬܐ ܡܬܝܢ ܕܡܪܝܬܐ** “*ἡμέρας ἱκανάς*” Acts 9, 43; **ܡܬܝܢ ܕܡܪܝܬܐ ܡܬܝܢ ܕܡܪܝܬܐ** “*ἀργύρια ἱκανά*” Matt. 28, 12; **ܡܬܝܢ ܕܡܪܝܬܐ ܡܬܝܢ ܕܡܪܝܬܐ** “not a little gold” Jos. St. 37, 5; **ܡܬܝܢ ܕܡܪܝܬܐ ܡܬܝܢ ܕܡܪܝܬܐ** “not a short time” Aphr. 165, 13; Sim. 363 *inf.* Thus often **ܡܬܝܢ ܕܡܪܝܬܐ** when standing before the noun: **ܡܬܝܢ ܕܡܪܝܬܐ ܡܬܝܢ ܕܡܪܝܬܐ** “another body” Ephr. Nis. p. 96 v. 54 &c. (§ 211 B); and even when standing after it **ܡܬܝܢ ܕܡܪܝܬܐ ܡܬܝܢ ܕܡܪܝܬܐ** “another god” Jac. Sar., Constantin v. 28. 632.—The peculiar substantives **ܡܬܝܢ ܕܡܪܝܬܐ** (§§ 83; 202 M) always indeed take their adjectives in the emph. st., *e. g.* **ܡܬܝܢ ܕܡܪܝܬܐ ܡܬܝܢ ܕܡܪܝܬܐ** “on the rigorous condition” Moes. II, 74, 3. An incongruity, no longer felt, exists in rare cases like **ܡܬܝܢ ܕܡܪܝܬܐ ܡܬܝܢ ܕܡܪܝܬܐ** “a man that is a worker of miracles, a solver of difficulties [knots]” Land III, 213, 14 (the 2nd epithet is from the passage in Dan. 5, 12, unskilfully translated);—**ܡܬܝܢ ܕܡܪܝܬܐ ܡܬܝܢ ܕܡܪܝܬܐ** “all discerning people who know good from evil” Bedjan, Mart. II, 572, 10. In these cases the undetermined genitives occasion the proper indeterminateness of the constr. st. In the immensely preponderating mass of cases, a substantive, furnished with an adjective, stands like the adjective itself in the emphatic state.

State of the
Predicative
Adjective.

§ 204. A. The Abs. St. however, in the *adjective* is the proper form of the *predicate*. Thus *e. g.* **ܡܬܝܢ ܕܡܪܝܬܐ ܡܬܝܢ ܕܡܪܝܬܐ** “bread hidden is pleasant” Prov. 9, 17; **ܡܬܝܢ ܕܡܪܝܬܐ ܡܬܝܢ ܕܡܪܝܬܐ** “his sin is not great” Aphr. 45, 8; **ܡܬܝܢ ܕܡܪܝܬܐ ܡܬܝܢ ܕܡܪܝܬܐ** “love is high above dissension” Aphr. 256, 15; **ܡܬܝܢ ܕܡܪܝܬܐ ܡܬܝܢ ܕܡܪܝܬܐ** “stolen waters are sweet” Prov. 9, 17; **ܡܬܝܢ ܕܡܪܝܬܐ ܡܬܝܢ ܕܡܪܝܬܐ** *ὀφθαλμός σου πονηρός ἐστίν* Matt. 20, 15 (a question); **ܡܬܝܢ ܕܡܪܝܬܐ ܡܬܝܢ ܕܡܪܝܬܐ** *ἐν σοὶ λαίπει* Luke 18, 22; **ܡܬܝܢ ܕܡܪܝܬܐ ܡܬܝܢ ܕܡܪܝܬܐ** “even the fire of nature in him is cold” Philox. 355, 1 &c. A favourite proceeding is the alteration

the righteous man, even when he is dead, is a living man for God" Aphr. 168, 17. For **ܐܬܐ ܚܝܐ ܠܥܠܡ ܕܥܝܢ ܕܥܝܢ** *εὐλογημένην σὺ ἐν γυναιξίν* Luke 1, 42 P., S. has **ܕܥܝܢ ܚܝܐ** = **ܐܬܐ ܚܝܐ**.

In like manner pure Participles are always in the abs. st.; v. § 269 sqq.

C. With **ܐܝܢ** the Adj. stands throughout in the Abs. St. where Persons are not concerned, *e. g.* **ܐܝܢ ܕܥܝܢ** "but dreadful was his word" Ov. 178, 25; **ܐܝܢ ܕܥܝܢ ܕܥܝܢ** "their intelligence was alert and attentive" Ov. 100, 1; **ܐܝܢ ܕܥܝܢ** (ܐܝܢ ܕܥܝܢ) *καὶ γίνεταί τὰ ἔσχατα αὐτοῦ χείρονα* Matt. 12, 45 &c. With persons sometimes the abs. st. is employed, and sometimes the emph. st. Thus **ܐܝܢ ܕܥܝܢ** "in his course he was fleet" Sim. 269 mid.; **ܐܝܢ ܕܥܝܢ** *ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ . . . ἐγένοντο* Luke 13, 2. But **ܐܝܢ ܕܥܝܢ** "who had been blind (a blind man)" John 9, 13; **ܐܝܢ ܕܥܝܢ** "was dead" Luke 15, 24 and 32; **ܐܝܢ ܕܥܝܢ ܕܥܝܢ** "and now let them through this be cautious" Ov. 85, 7; **ܐܝܢ ܕܥܝܢ ܕܥܝܢ** "women who had been ill-treated by their husbands" Isaac I, 244 v. 407. So with animals **ܐܝܢ ܕܥܝܢ ܕܥܝܢ** "the dogs were not greedy (greedy ones)" Aphr. 383, 2; cf. farther Matt. 5, 48; 6, 16. In the most of these cases also a substantive conception attaches to the adjective. Clearly thus in **ܐܝܢ ܕܥܝܢ ܕܥܝܢ** "but his mother was a believer" Ov. 160, 16; **ܐܝܢ ܕܥܝܢ ܕܥܝܢ** would mean only "believed". How the two states shift about here is shown by **ܐܝܢ ܕܥܝܢ ܕܥܝܢ** "and thou be in need of conversion" Aphr. 144, 15, contrasted with **ܐܝܢ ܕܥܝܢ ܕܥܝܢ** *ibid.*, line 17. This is farther shown by the fact that for **ܐܝܢ ܕܥܝܢ ܕܥܝܢ** *δικαίος ὢν* Matt. 1, 19 P., or **ܐܝܢ ܕܥܝܢ ܕܥܝܢ** C., there stands in S. **ܐܝܢ ܕܥܝܢ ܕܥܝܢ**. So for Matt. 10, 16 P. has the emph. st. and S. the abs. st.

D. On the other hand the Predicative Adjective with **ܐܝܢ** stands quite regularly in the emph. st.: **ܐܝܢ ܕܥܝܢ ܕܥܝܢ** "everything which is useful" Ov. 84, 17; **ܐܝܢ ܕܥܝܢ ܕܥܝܢ** "had the word been redundant" Ov. 75, 23; **ܐܝܢ ܕܥܝܢ ܕܥܝܢ** "I (m.) am despised and insignificant" Ov. 281, 26; **ܐܝܢ ܕܥܝܢ ܕܥܝܢ** "and, besides, it

(f.) is immortal” Aphr. 125, 10; **مَعِيَّتَا رُومَانِي** **مُتَحَنِّنَانِ** “the leaders of the Romans are gentle” Jos. St. 89, 13.

E. With verbs like “to show one’s self as”, “to be found”, “to be called” &c., the emph. st. of the Adjective occurs perhaps rather more frequently than the abs.: **أَسَاءَ سَجِيًّا** “showed himself brave” Ov. 159, 9; **أُعْجِبَ تَفْخِيًّا** “was found victorious” *ibid.* line 10; **أُفْهِمَ تَحْصِيًّا** “who are called wise men” Aphr. 506, 17 &c., but **أُفْهِمَ تَحْصِيًّا** *ἐν γαστρὶ ἔχουσα* Matt. 1, 18; **أُفْهِمَ تَحْصِيًّا** **فِي كُلِّ شَيْءٍ** “are found devoid of all knowledge” Spic. 2, 18; **أُفْهِمَ تَحْصِيًّا** **فِي كُلِّ شَيْءٍ** “your words proved false” Joseph 38 *ult.* [Ov. 288, 7]. For **أُفْهِمَ تَحْصِيًّا** “*φαίνονται ὥρατοι*” Matt. 23, 27 P., Aphr. 307, 5 has **أُفْهِمَ تَحْصِيًّا**; the reading is different in S.

F. The Predicative Adjective, however, stands of necessity in the emph. st. when it is quite definitely determined: **يُحْمَدُ رَجُلًا وَهَجَرًا** **يُحْمَدُ رَجُلًا** “Jacob is the persecuted, and Esau the persecutor” Aphr. 403, 14 (v. *ibid.* 403 *sqq.* for several other such sentences); **أَنَا أَوَّلُ وَأَنَا آخِرُ** “I am the first, and I am the last” Is. 48, 12; **أَنَا أَوَّلُ وَمَعِي أَكْثَرُ** “for he was certainly the most distinguished person in all the kingdom” Aphr. 55, 3; **أَنَا أَوَّلُ وَأَنَا آخِرُ** “the last testament, which is the first” Aphr. 28, 9; **أَنَا أَوَّلُ وَأَنَا آخِرُ** “who may be the guilty one, and who the innocent” Ov. 191, 9.

C. GENITIVE AND CONSTRUCT STATE.

§ 205. A. The Genitive relation is still frequently expressed in various forms of reference by the Construct State: **مَلِكُ بَابِلُونِ** “king of Babylon” Aphr. 468, 18 (along with **مَلِكُ بَابِلُونِ** *ibid.* 471, 16 as well as 2 Kings 20, 12, and frequently); **بَهْوَا دَنْتِسْ** “*belua dentis*” i. e. “rending animal” [“carnivorous animal”, “wild beast”] frequently; **كَلِمَةُ مَوْلَا** “remembrance of his master” Ov. 185, 12; **حَقْوَةُ مَنَاجِلِ تَقْطَلِ** “in the overflowing of the measure of debts” Aphr. 462, 3; **حَرْسَمَا فِي تِلْكَ نَجَاسَةٍ** “by reason of the uncleanness of the lust after his sister” (i. e. “his unclean lust after &c.”) Aphr. 354, 6; **فَا رَقَبَتَا** “the sound of songs” Aphr. 229, 18; &c. In all these cases the emph. st. with **؟** might likewise

C. Genitive and Construct State Genitive Connection by the Constr. St. and by **؟**.

be used. But this is not permissible in specially close combinations, like **ܚܕܝܕܟܐ** “enemy”; **ܥܦܠܐ ܠܚܝܠܐ** “taking up the burden”, *i. e.* “zeal”; **ܠܐ** “judgment”; **ܕܥܡܐ ܕܡܝܢܐ** “refectory” (and in other combinations with **ܕܥܡܐ**); **ܕܥܡܐ ܕܡܝܢܐ** “son of his nature” *i. e.* “of the same nature as he is”; **ܕܥܡܐ** (**ܕܥܡܐ**, **ܕܥܡܐ**, **ܕܥܡܐ**) &c. The constr. st. also prevails in those combinations, in which the first half is an adjective, whose relation to the Genitive may be of various kinds: **ܕܥܡܐ ܕܡܝܢܐ** or **ܕܥܡܐ ܕܡܝܢܐ** “taken or bereft of understanding” *i. e.* “without understanding” Aphr. 53, 13; Jul. 47, 10, and frequently; **ܕܥܡܐ ܕܡܝܢܐ** “whose heart has been torn out”, *i. e.* “without understanding” Mart. I, 35 mid.; **ܕܥܡܐ ܕܡܝܢܐ** “clothed in splendour” Joseph 196, 6 [Ov. 296, 10]; **ܕܥܡܐ ܕܡܝܢܐ** “whose life is accursed” Aphr. 110 *ult.*; **ܕܥܡܐ ܕܡܝܢܐ** “of many forms” Ov. 168, 23; **ܕܥܡܐ ܕܡܝܢܐ** “πολύτιμον” Matt. 13, 46 [lit. “heavy or costly in price (pl.)”] &c. With affixed (reflexive) Personal pronoun, **ܕܥܡܐ ܕܡܝܢܐ** “he of murderous anger” Ephr. Nis. 1, 149 &c.; **ܕܥܡܐ ܕܡܝܢܐ** “from any that is close to them in blood” Aphr. 232, 15 (cf. § 224*). And thus even **ܕܥܡܐ ܕܡܝܢܐ** “the completely pure man” (‘the man whose totality is pure’) Ephr. Nis. 31, 122, and **ܕܥܡܐ ܕܡܝܢܐ** “the completely troubled one” *ibid.* 123. Cases like **ܕܥܡܐ ܕܡܝܢܐ** “strong in body (pl.)” Spic. 5, 19 are rare; the emph. st. in that instance was occasioned by **ܕܥܡܐ** coming between,—a particle inserted here for the sake of emphasis (§ 221).

B. But otherwise the connection by **ܕ** predominates throughout. Particular examples are not required here. Both methods occur too in those cases in which the Genitive of an abstract noun denotes a quality or property, *e. g.* **ܕܥܡܐ ܕܡܝܢܐ** and **ܕܥܡܐ ܕܡܝܢܐ** “the spirit of holiness” *i. e.* “the Holy Spirit”; **ܕܥܡܐ ܕܡܝܢܐ** and **ܕܥܡܐ ܕܡܝܢܐ** “the holy city”; **ܕܥܡܐ ܕܡܝܢܐ** “in the deceitful world” Aphr. 462, 6; **ܕܥܡܐ ܕܡܝܢܐ** “bitter fruits” Aphr. 473, 11; **ܕܥܡܐ ܕܡܝܢܐ** “everlasting liberty” Ephr. III, 250 B; **ܕܥܡܐ ܕܡܝܢܐ** “the blessed vine” Aphr. 446, 3; **ܕܥܡܐ ܕܡܝܢܐ** and **ܕܥܡܐ ܕܡܝܢܐ** “counterfeit money” Aphr. 301 *ult.*, 285 *ult.*; **ܕܥܡܐ ܕܡܝܢܐ** “true love” Spic. 7, 1; **ܕܥܡܐ ܕܡܝܢܐ** “considerable store-chambers” Land III, 215, 13; and many like cases. So too in cases like **ܕܥܡܐ ܕܡܝܢܐ** “Mt. Sinai” Ephr.

II, 488 B, and elsewhere, alongside of **ܐܝܬܐ ܕܡܝܨܪ** Ephr. II, 433 F; **ܥܠ ܐܝܬܐ ܕܡܝܨܪ** “in the land of Egypt” Aphr. 313, 5, together with the more usual **ܥܠ ܐܝܬܐ ܕܡܝܨܪ** *ibid.* line 4, &c. (where even the relation of Apposition would be allowable). But the Construct State can never stand before the **ܐ** of the Genitive.⁽¹⁾

C. When the two parts are determined in *pure Genitive relation*, then the reference to the genitive is very commonly indicated by the appropriate possessive suffix, *e. g.* **ܒܢ ܕܐܠܗܐ** “the Son of God” frequently, as well as **ܒܢ ܕܐܠܗܐ**; **ܐܠܗܐ ܕܡܝܨܪ** *τὸ ἄλφας τῆς γῆς* Matt. 5, 13 P. C. Aphr. 457, 7 (S. **ܡܢܨܪ**); **ܐܠܗܐ ܕܡܝܨܪ** “the God of the Christians” Ov. 161, 13; **ܒܢܐ ܕܡܝܨܪ** “the children (adherents) of the Church” Ov, 221, 2 = **ܒܢ ܕܡܝܨܪ** *id.* 216, 16 and often; as well as innumerable other instances. But the following would hardly be admissible—**ܐܝܬܐ ܕܡܝܨܪ** “the land of Egypt” (Genitive of identity); **ܐܠܗܐ ܕܡܝܨܪ** “the Holy Spirit” (Genitive of quality). **ܐܠܗܐ ܕܡܝܨܪ** could only mean “the fathers of Egypt” (the latter being thought of as their child); “the Egyptian fathers” is **ܐܠܗܐ ܕܡܝܨܪ** Jul. 56, 23. It is true there is no sharp line of demarcation here. Thus we have even **ܐܠܗܐ ܕܡܝܨܪ** “the prisoners from the city” Jul. 58, 18.

D. Examples, in which several forms of Genitive connection are associated, are **ܒܢ ܕܐܠܗܐ**; **ܒܢ ܕܐܠܗܐ** “the birth of the human nature of the Son of God” Jul. 155, 15; **ܐܝܬܐ ܕܡܝܨܪ**; **ܐܝܬܐ ܕܡܝܨܪ** “the time of the end of the administration of the sons of Shem” Aphr. 88, 13; **ܐܠܗܐ ܕܡܝܨܪ**; **ܐܠܗܐ ܕܡܝܨܪ** “the Kenites of the house of Moses’ father-in-law” Aphr. 254, 15; **ܐܠܗܐ ܕܡܝܨܪ**; **ܐܠܗܐ ܕܡܝܨܪ** “the northern half of the wall of the sanctuary in the Church of his town” Ov. 190, 13; **ܐܠܗܐ ܕܡܝܨܪ**; **ܐܠܗܐ ܕܡܝܨܪ** “and through the rising of the light of understanding, and through the fruit-bearing of the olive tree, the enlightener” Aphr. 449, 11 &c.

(1) Any such instances in our editions rest on textual errors. **ܐܠܗܐ ܕܡܝܨܪ** Aphr. 323, 4 is only an apparent exception; it means “by the name—those of the house of Jacob” (§ 209 A): So **ܐܠܗܐ ܕܡܝܨܪ** “in the days of those of the house of Diocletian” Jul. 24, 9.

E. Two nouns may thus stand in different Genitive relationship to the same noun, cf. **עֲדֹנֵי יִשְׂרָאֵל בָּהֶם שָׂרָקְדָּה** "Israel's boasting about the distinction of meats" Aphr. 313, 12; **חָדָה קָעֵמְהָ אָדָם** "the transgression of the ordinance by Adam" Aphr. 419, 13; **חֲבִיבֵי יְהוָה** "for it was Abraham's daily custom" Aphr. 391, 8; **רוּחַ קֹדֶשׁ אֲבִיכֶם** "the Holy Spirit of your Father" Aphr. 415, 8; **יְמִינֵהּ** "his hand of the left" *i. e.* "his left hand", and thus frequently with **יְמִינֵהּ** and **יְמִינֵהּ** "right" and "left"; **סֵפֶר חַיִּיךָ** "thy book of life" Ps. 69, 28; **טִבְּנוֹתֵנוּ** "our nature which is of dust" Aphr. 41, 17 &c. A different construction, and one of a Hebrew type, is found in **גִּבּוֹרֵיהֶם** "their visible body" Aphr. 179, 1.

Constr. St.
before Pre-
positions.

§ 206. Adjectives often stand in the Constr. St. before prepositions, especially when that which is governed by the prepositions is closely connected in thought with the adjectives. Thus **יָפִיָּהּ (¹) חֲסִידָהּ** "beautiful in appearance" Gen. 12, 11; **יָהֵל זָקֵן יָרֵס כָּלָה** "the great physician, excelling in everything" Ov. 193, 21; **נִקְיִיב יָרֵס** "*accipientes vultum*", *i. e.* "hypocrites", frequently; **מִיָּדָהּ** "master of himself", "free" Spic. 19, 8; **כָּלָה** "their divine nature concealed from all" Jul. 41, 10; **כָּלָה** "like others, despised by their hearers" Ov. 179, 11; **כָּלָה** "the time determined by the prophets" Mart. I, 11, 2; **כָּלָה** "who look keenly to 'give me'" Aphr. 286, 8; **כָּלָה** "who has put on Christ" Ov. 397, 12; **καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν** Matt. 23, 37; Luke 13, 34, and a great many other instances. A very large number, *e. g.* occur in Philox. 366. Notice farther **כָּלָה** "a word of potency like it" Ov. 21, 18; and so even **כָּלָה** "born without connection" Ov. 91, 21. This construction in the case of the substantive is limited to one or two constant combinations like **כָּלָה** "*acceptatio vultus*" *i. e.* "hypocrisy"; **כָּלָה** (or **כָּלָה**) "going forth into the wind(?)" "defence, excuse"; cf. **כָּלָה** "the laying upon the head" (Inf.) *i. e.* "punishment"; **כָּלָה** "thought".

(¹) Var. **כָּלָה**.

Constr. St.
before
Adverbs.

Separation of Genitive from Governing- word.

As a somewhat isolated instance stands **لُكْجِ مَظْهَبِ مَعْدُونِ** "the
ers and readers of their names" Land III, 136, 14, where two words
e Constr. St. refer to one Genitive.

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تَحَلَّ (يسق'), but additional words are also allowed to intervene. Cf. **وَتَحَلَّ بِهٖ لَمَّا دُفِنَ** "and he was, again, a companion of the mourning" Ov. 207, 21; **لِأَنَّ سَبَبَ تَحَلُّلِ الْوَجْهِ** "because after the image of God the lordly reason has been made" Moes. II, 94 v. 296; **لِأَنَّ سَبَبَ تَحَلُّلِ الْوَجْهِ** "accusations were brought against a man before Narsi Tamšābōr" Mart. I, 123; **لِأَنَّ سَبَبَ تَحَلُّلِ الْوَجْهِ** "he proclaimed before the whole Church the names of all those who . . ." Ov. 176, 2.—In stray cases the Genitive stands even before the governing-word; **لِأَنَّ سَبَبَ تَحَلُّلِ الْوَجْهِ** "thus also of all our faith the foundation is that firm stone" Aphr. 6, 16; **لِأَنَّ سَبَبَ تَحَلُّلِ الْوَجْهِ** "supplies even for only one year" Sim. 346 mid.

Nouns with
?, when
Governing-
noun is not
expressed.

§ 209. A. In these cases already the superior independence of ?, properly a Demonstrative-(Relative-)Pronoun ("that of"), is shown. This becomes still more conspicuous when no governing word is expressed; **لِأَنَّ سَبَبَ تَحَلُّلِ الْوَجْهِ** *μὲν τῶν Ἡρωδιανῶν* Matt. 22, 16 P. (C. S.); **لِأَنَّ سَبَبَ تَحَلُّلِ الْوَجْهِ** "those of the house of Jacob" frequently; **لِأَنَّ سَبَبَ تَحَلُّلِ الْوَجْهِ** "on the adherents of Marcion" Ov. 193, 17; **لِأَنَّ سَبَبَ تَحَلُّلِ الْوَجْهِ** "the season of the forty-days' fast" Sim. 376, sq.; **لِأَنَّ سَبَبَ تَحَلُّلِ الْوَجْهِ** "from the district of the Mar'ashenes" Sim. 356, 1; **لِأَنَّ سَبَبَ تَحَلُّلِ الْوَجْهِ** "those rejoice who are of the fire and the spirit" Ephr. (Lamy) I, 57 Str. 7; **لِأَنَّ سَبَبَ تَحَلُّلِ الْوَجْهِ** "for it was a matter of terror and amazement" Sim. 355, 3; **لِأَنَّ سَبَبَ تَحَلُّلِ الْوَجْهِ** "is worthy of blame" Philox. 544, 9; **لِأَنَّ سَبَبَ تَحَلُّلِ الْوَجْهِ** "every one who is the Lord's" Ov. 168, 19; **لِأَنَّ سَبَبَ تَحَلُّلِ الْوَجْهِ** "are called those of the right hand" (= "the just") Spic. 12, 4; **لِأَنَّ سَبَبَ تَحَلُّلِ الْوَجْهِ** "those on the left" *ibid.* 12, 6; **لِأَنَّ سَبَبَ تَحَلُّلِ الْوَجْهِ** "was common" Ov. 167, 24; **لِأَنَّ سَبَبَ تَحَلُّلِ الْوَجْهِ** *ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι* Matt. 22, 21; **لِأَنَّ سَبَبَ تَحَلُّلِ الْوَجْهِ** "from that which belongs to the poor" Ov. 190, 16; **لِأَنَّ سَبَبَ تَحَلُّلِ الْوَجْهِ** "who has robbed the property of his companion" Aphr. 423, 19; **لِأَنَّ سَبَبَ تَحَلُّلِ الْوَجْهِ** "made of wood" Jac. Sar. in ZDMG XXIX, 109 v. 30; **لِأَنَّ سَبَبَ تَحَلُّلِ الْوَجْهِ** *πρόσκαιροί εἰσιν* Mark 4, 17; **لِأَنَّ سَبَبَ تَحَلُّلِ الْوَجْهِ** "their toil, which had become (the property) of others" Aphr. 506, 3, and frequently ? **لِأَنَّ سَبَبَ تَحَلُّلِ الْوَجْهِ**, and many like instances. To this place belongs also *οἱ λαοὶ καὶ ἔλαβον ὁ δεύτερος τὴν γυναῖκα* Luke 20, 30 P. S. (where C. reads differently,

ܐܒ (ܐܒܐ); cf. v. 31, and 19, 18 (§ 239). Somewhat different are cases like ܐܠܐ ܐܘܪܝܬܐ ܕܐܒܐ ܕܝܐܒܐ “and their fast did not resemble that of the inhabitants of Jezreel” Aphr. 50, 11; ܐܠܐ ܐܘܪܝܬܐ ܕܐܒܐ “Abel’s offering was accepted and Cain’s rejected” Aphr. 60, *ult.*; ܐܠܐ ܐܘܪܝܬܐ ܕܐܒܐ “they raised accusations against us and Simeon” Mart. I, 19 *inf.*

B. To this section may be joined certain adverbial applications of ܐ, such as the following: ܐܠܐ “for the moment”, “for the nonce”, “now”; ܐܠܐ “immediately” (both occurring frequently); ܐܠܐ ܐܠܐ ܐܠܐ *σήμερον* Matt. 6, 11 C.; ܐܠܐ ܐܠܐ “twice”, or “a second time” Gen. 43, 10; Eccl. 6, 6; Matt. 26, 42; John 3, 4; Sim. 300, 2; 317 mid.; ܐܠܐ “for the second time” Bedjan, Mart. II, 562, 6; 605, 17. Farther we have the favourite construction of ܐܠܐ with ܐ “to be concerned for that which is of . . .” *i. e.* “to be concerned about”: ܐܠܐ ܐܠܐ ܐܠܐ *μὴ μεριμνᾷτε τῇ ψυχῇ ὑμῶν* Luke 12, 22 C. (ܐܠܐ S.); ܐܠܐ ܐܠܐ “cared for the combat” Ephr. in Wright’s Cat. 689 a, 3; ܐܠܐ ܐܠܐ ܐܠܐ “and they must care for them as for their own members” Ov. 216, *ult.*; ܐܠܐ ܐܠܐ “care for everything” Jos. St. 3, 11, and frequently thus, with ܐ (and ܐ § 225). Thus too ܐܠܐ is used sometimes: ܐܠܐ ܐܠܐ “every man is concerned for his house, but for his flock he cares nothing” Isaac I, 288 v. 267; cf. Ephr. in Zingerle’s Chrest. 278, 6 *sq.*; Philox. 361, 18; Bedjan, Mart. II, 428, 7. Thus also ܐܠܐ ܐܠܐ ܐܠܐ *φρονῶν ἡμέραν* Rom. 14, 6; ܐܠܐ ܐܠܐ *ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ* Matt. 16, 23. All these combinations with ܐ may, for the rest, have been suggested by Greek Genitive constructions.

§ 210. The substantive which stands before the genitive is generally determined; yet among the foregoing examples some of those substantives occur without any determination; thus particularly with the Abs. St., like ܐܠܐ ܐܠܐ “any flesh of beast” [*i. e.* the flesh of any animal] Spic. 7, 26.

Deter-
mination of
Governing
Word.

Even the Constr. St. before the Emph. St. is not necessarily determined: ܐܠܐ ܐܠܐ “*filius anni*” “a (person, animal or thing, which is) one-year old” (often); ܐܠܐ ܐܠܐ “two king’s-daughters” Aphr. 408, 3, 4; ܐܠܐ ܐܠܐ “a son of the world” *i. e.* “a layman” Sim. 286, 6;

“the wicked (sg.)”; **ܐܠܗܐ ܕܡܪܝܢܐ** “the accursed (sg.)” &c., e. g. **ܐܠܗܐ ܕܡܪܝܢܐ** “the splendid Akakios” Ov. 162, 21; **ܡܪܝܢܐ ܕܡܪܝܢܐ** “but the excellent Sergius” Jos. Styl. 84, 6; **ܡܪܝܢܐ ܕܡܪܝܢܐ** “the Blessed Mary” Aphr. 180, 2; **ܐܠܗܐ ܕܡܪܝܢܐ** “this accursed Tamšābōr” Mart. I, 124, 2; **ܡܪܝܢܐ ܕܡܪܝܢܐ** “the godless Julian” Ov. 160, 14 &c.; also in accumulations of adjectives like **ܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ** “the holy, elect, and great Basil” Ephr. III, XLIII *ad inf.*, and many like instances. But here too it is always allowable to put the adjective after the substantive; and with some it is oftener done. The two positions appear even in the same phrase: **ܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ** “the blessed Mār Simeon, the holy” Sim. 269 *supr.*

The attributive Adjective may be separated from its substantive: **ܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ** “*opus est enim pulchrum hoc*” Spic. 1, 20; **ܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ** “for all things, great and small, lie in the hands of men” Spic. 9, 9 &c.

§ 212. *The Apposition* may be either before or after the principal word: **ܡܪܝܢܐ ܕܡܪܝܢܐ** “the emperor Anastasius” Jos. Styl. 28, 2; 42, 3; 90, 10; **ܡܪܝܢܐ ܕܡܪܝܢܐ** “Anastasius the emperor” *ibid.* 26, 7; **ܡܪܝܢܐ ܕܡܪܝܢܐ** “the believing emperor Anastasius” *ibid.* 8, 8; 16, 18. Upon the whole, additional forms indicating respect incline to precede the leading word (thus always **ܡܪܝܢܐ** “my Lord, Master”); explanatory or descriptive forms come after it: yet this is not to be regarded as a fast rule. As one example of the prior and posterior order in one and the same phrase, take **ܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ** “the excellent, Christ-loving, Mār Timotheus the Bishop” Aphr. Pref. 12, and many such.

§ 213. *The Apposition* may be loose, and may become a mere substitution or parallelism. Examples like **ܡܪܝܢܐ ܕܡܪܝܢܐ** **ܡܪܝܢܐ ܕܡܪܝܢܐ** “and he satisfied distressed, hungering people with five loaves and two fishes—five thousand men” Aphr. 42, 17; **ܡܪܝܢܐ ܕܡܪܝܢܐ** “in the land of his enemies, in the land of Moab” (notice the repetition of the prep.) Aphr. 161, 12; **ܡܪܝܢܐ ܕܡܪܝܢܐ** “for the Passover of the Jews is the fourteenth day of the month,—in fact its night and

day" Aphr. 223, 11; **הַיַּיִן נִמְכַּר בְּדֶנָרִים שֵׁשׁ מִדּוֹת** "the wine was sold at a denarius for six measures" Jos. St. 36, 13—may suffice to illustrate several of the most important cases.

Rem. On the Person (grammatical) in apposition v. § 350 C.

Apposition
in Words
denoting
Measure.

§ 214. Apposition is generally made use of in the case of words denoting measure, like **מִדּוֹת שְׁלוֹשׁ לֶחֶם** *ἑκατον βάτους ἐλαίου* Luke 16, 6, cf. v. 7; **לֶחֶם שְׁלוֹשׁ מִדּוֹת** *לֶחֶם* "for with three ounces of bread" Ov. 182, 10; **שְׁלוֹשִׁים מִדּוֹת תְּבֵנָה** *thirty measures of wheat* Jos. St. 21, 20; **עֲשָׂרִים מִדּוֹת כֶּסֶף** *ten loads of silver-pieces* Jos. St. 10, 21; **מִדּוֹת וְחֵצֵהוּ** *"a measure and a-half of pulse"* Sim. 360 *inf.*; **מִדּוֹת וְחֵצֵהוּ** *"a handful of dust"* Aphr. 154, 5, and many similar cases. The genitive connection with **וְחֵצֵהוּ** would also be allowable here.

Apposition
of "much",
"little";
"many",
"few".

§ 215. **רַב** and **מְעַט** often remain, unaltered in form, like adverbs, and standing either before or after the qualified word: **רַב־דָּגָה** "many fishes" Sim. 273, 14; **רַב־פִּיִּלִּים** "many leopards" Land III, 335, 17; **רַב־תְּבֵנִים** "many pearls" *ibid.* line 21; **רַב־דְּבָרִים** "many things" Spic. 6, 6; **רַב־מִלְחָמָה** "many wars" Sim. 282 *mid.*; **מְעַט־נֶחֱמָה** "a little consolation" Jos. St. 32, 10; **מְעַט־דְּבָרִים** "this brief exhortation" Aphr. 331, 2; **מְעַט־דְּבָרִים** *ὀλίγα ἰχθυΐδια* Matt. 15, 34 P. (S. merely **מְעַט־דְּבָרִים**); **מְעַט־יָמִים** *ὁὐ πολλὰς ἡμέρας* John 2, 12 (for the same in Luke 15, 13, **מְעַט־יָמִים**); **מְעַט־דְּבָרִים** "this short demonstration" Aphr. 244, 7; **מְעַט־דְּבָרִים** "these few words of peace" Aphr. 298, 19; **מְעַט־שֶׁמֶשׁ** "a little sun" Aphr. 130, 18; cf. **מְעַט־שָׂטָן** "a little of Satan" Aphr. 130, 19; and **מְעַט־דְּבָרִים** "these few things out of many" Jos. St. 91, 15; Jul. 98, 13; and similar instances. The abstract word **רַב־וְעַלְיוֹ** is also employed in this way: **רַב־וְעַלְיוֹ** "many men" Ephr. I, 520 *ult.*—521, 1; **רַב־וְעַלְיוֹ** "many Levites" *ibid.* 544 F.; **רַב־וְעַלְיוֹ** *עבדה הרבה מאד* Job 1, 3; **רַב־וְעַלְיוֹ** *לֵב וּמַעֲמַד לֵב וְהוֹדָה לֵב* "for, wisdom and understanding and insight in much abundance" Ov. 191, 13;—**רַב־וְעַלְיוֹ** *הַסּוּסִים וְהָרֶמָּשׁוֹת* "horses and chariots in very great number" Land III, 331, 8. ⁽¹⁾

⁽¹⁾ On **רַב־וְעַלְיוֹ** "very", "much" v. § 243.

§ 216. A mode of Apposition is formed also by cases like **ܡܠܐ ܕܥܝܠܐ** Expressions of condition or state ("as"). "and he first (as the first) entered" Ephr. (Lamy) I, 535, 15; **ܡܠܐ ܕܥܝܠܐ ܕܥܝܠܐ** "he was the first to show good will" Jos. St. 23, 17; **ܡܠܐ ܕܥܝܠܐ ܕܥܝܠܐ** "Isaac, when sixty years of age, begat Jacob" Aphr. 464, 10; **ܡܠܐ ܕܥܝܠܐ ܕܥܝܠܐ** "Haman had been left remaining as one who had escaped" Aphr. 52, 15; **ܡܠܐ ܕܥܝܠܐ ܕܥܝܠܐ** "and has been given as nutriment to believers" Aphr. 114, 2; **ܡܠܐ ܕܥܝܠܐ ܕܥܝܠܐ** "Jephthah, the persecuted, came forward as the head of his people" Aphr. 407, 14, and many others.

E. ܡܠܐ.

E. ܡܠܐ.

§ 217. **ܡܠܐ (ܡܠܐ)** may be used in the Abs. St. as a substantive In Abs. and Emph. St. for "everything", "everybody". Thus, in particular, expressions like **ܡܠܐ ܕܥܝܠܐ** "the Redeemer of all" Ov. 208, 24; **ܡܠܐ ܕܥܝܠܐ** "**παντοκράτωρ**" frequently; **ܡܠܐ ܕܥܝܠܐ** "the Lord of all" Aphr. 22, 12; for the same we have **ܡܠܐ ܕܥܝܠܐ** Spic. 27, 24; **ܡܠܐ ܕܥܝܠܐ** Aphr. 63, 10; farther **ܡܠܐ ܕܥܝܠܐ** "put all things into his hands" Aphr. 123, 2 (from John 3, 35, where P. and C. have the more usual **ܡܠܐ ܕܥܝܠܐ**); **ܡܠܐ ܕܥܝܠܐ** "that thou mayest be all things to all men" Ov. 266, 15; **ܡܠܐ ܕܥܝܠܐ** "we would be everything" Spic. 20, 22; **ܡܠܐ ܕܥܝܠܐ ܕܥܝܠܐ** "while every one rejoices in his own house" Ephr. III, 651 A; **ܡܠܐ ܕܥܝܠܐ ܕܥܝܠܐ** "we demand of every man, that . . ." Jul. 15, 5 &c. On rare occasions it appears as an adverb "quite", "thoroughly": **ܡܠܐ ܕܥܝܠܐ ܕܥܝܠܐ** "and roared on continually" Sim. 393, 12; **ܡܠܐ ܕܥܝܠܐ ܕܥܝܠܐ** "whose eye was wholly lifted up to heaven" Ephr. II, 415 F.

In this way the Emph. St. **ܡܠܐ (ܡܠܐ)** is used for "the whole", "the universe": **ܡܠܐ ܕܥܝܠܐ ܕܥܝܠܐ** "does not everything (ܡܠܐ) go to one place?" Eccl. 6, 6 Ceriani; **ܡܠܐ ܕܥܝܠܐ** "worshipped by all" Ephr. III, 532 C; f. **ܡܠܐ ܕܥܝܠܐ** *ibid.* 530 F; **ܡܠܐ ܕܥܝܠܐ** "the Architect of the universe" Ephr. Nis. p. 97 v. 110; **ܡܠܐ ܕܥܝܠܐ** "everything depends on peace" Ephr. Nis. p. 4 v. 46 &c.

§ 218. Much oftener **ܡܠܐ** stands in the Constr. St. We saw it before substantives both sg. and pl., § 202 D; cf. **ܡܠܐ ܕܥܝܠܐ** "for In Constr. St. and with Suf.

in every way" Jul. 69, 12 (§ 208 A). With undetermined words 𐤌 means "every", "all" ("all" pl.). It may even stand before determined substantives: 𐤌 𐤓𐤕𐤕𐤓 𐤓𐤓𐤕𐤓 (𐤓𐤓𐤕𐤓) "all the days of thy (his) life" Jul. 14, 14, (Eccl. 8, 15).

In its favourite connection with the relative pronoun 𐤓 it means "every one, who", "all who", "all which": 𐤌 𐤓𐤕𐤕𐤓 "every one, who pleased ..." Aphr. 328, 14; 𐤌 𐤓𐤕𐤕𐤓 𐤓𐤓𐤕𐤓 "all, who seek him" Aphr. 198, 10; 𐤌 𐤓𐤕𐤕𐤓 𐤓𐤓𐤕𐤓 "all that he had acquired" Ov. 165, 25 &c.

So also 𐤌 𐤓𐤕𐤕𐤓 "every one who" [whoever], and similar combinations (§ 236 D). Farther, as adverbially used: 𐤌 𐤓𐤕𐤕𐤓 "quite near to" Cyrillona ZDMG XXVII, 578 v. 81 sq.; 𐤌 𐤓𐤕𐤕𐤓 "precisely as" Jul. 92, 7; 𐤌 𐤓𐤕𐤕𐤓 "just as much as"; 𐤌 𐤓𐤕𐤕𐤓 "as often as", and the like.

Very often a substantive has 𐤌 in apposition with it, and placed either before or after it, and furnished with a pronominal suffix of its own, referring to the substantive. *Sing.*: 𐤌 𐤓𐤕𐤕𐤓 "the whole town" Jer. 4, 29; 𐤌 𐤓𐤕𐤕𐤓 𐤓𐤓𐤕𐤓 Mark 2, 13; 𐤌 𐤓𐤕𐤕𐤓 "the whole town" Ov. 207, 3, for which lin. 6 gives 𐤌 𐤓𐤕𐤕𐤓; 𐤌 𐤓𐤕𐤕𐤓 "my whole soul" Ov. 164, 21; 𐤌 𐤓𐤕𐤕𐤓 "the whole way" Joseph 192, 12; 214, 5 (in both passages Var. 𐤌 '𐤓'); 𐤌 𐤓𐤕𐤕𐤓 𐤓𐤓𐤕𐤓 "they are above the whole law" Aphr. 30, 12.—*Plur.*: 𐤌 𐤓𐤕𐤕𐤓 𐤓𐤓𐤕𐤓 ... 𐤓𐤓𐤕𐤓 𐤓𐤓𐤕𐤓 Mark 2, 28; 𐤌 𐤓𐤕𐤕𐤓 "every valley" Is. 40, 3; Luke 3, 5 (Eccl. 1, 3 𐤌 𐤓𐤕𐤕𐤓); 𐤌 𐤓𐤕𐤕𐤓 𐤓𐤓𐤕𐤓 "all these things" Aphr. 9, 10; 𐤌 𐤓𐤕𐤕𐤓 𐤓𐤓𐤕𐤓 "to all Clerics" Ov. 206, 11 &c. In other uses also the word has the pronominal suffixes attached: 𐤌 𐤓𐤕𐤕𐤓, "we all", "you all"; 𐤌 𐤓𐤕𐤕𐤓 "in him wholly, in him everywhere" Ov. 165, 9; 𐤌 𐤓𐤕𐤕𐤓 𐤓𐤓𐤕𐤓 "it remains entire with me" Aphr. 200, 1; 𐤌 𐤓𐤕𐤕𐤓 𐤓𐤓𐤕𐤓 "a tree, which is all life" Ov. 399, 22; 𐤌 𐤓𐤕𐤕𐤓 𐤓𐤓𐤕𐤓 "but they all answered" Sim. 321 mid., and many such. Also before relative-clauses: 𐤌 𐤓𐤕𐤕𐤓 "omnia, quae dixit" Joseph 256 *paen.* [Ov. 328, 7]; 𐤌 𐤓𐤕𐤕𐤓 𐤓𐤓𐤕𐤓 "in all things which are worthy of God" Ov. 173, 18 &c.

Notice, besides, the adverbial phrases: 𐤌 𐤓𐤕𐤕𐤓 "entirely", which appears often; 𐤌 𐤓𐤕𐤕𐤓 ("completely so") "very much so", "to that

extent", for which on stray occasions appear also **ܐܝܬܐ ܕܥܡܐ ܕܐܝܬܐ**, **ܐܝܬܐ ܕܥܡܐ**. So also **ܐܝܬܐ** with relative-clause following: **ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ** "in all that they did, they distinguished themselves by faith" Aphr. 20, 8; **ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ** "and speedily they carried out his wish in all that he commanded" Sim. 344, 22.

Cf. farther §§ 205 A; 347; 349; 358 B; 360 B.

F. **ܥܡܐ**.F. **ܥܡܐ**.

§ 219. **ܥܡܐ** "something" is very often employed as a substantive; also in distributive repetition **ܥܡܐ ܥܡܐ** "all sorts of things". Thus it may even stand in the Genitive: **ܥܡܐ ܕܥܡܐ** "everything"—frequently; **ܥܡܐ ܕܥܡܐ** "fear of any thing" Jul. 39, 9; **ܥܡܐ ܕܥܡܐ** "in greed for all manner of things" Aphr. 289, 17; **ܥܡܐ ܕܥܡܐ** "on any pretext whatever" Aphr. 292, 2; or it may be followed by a genitive with **ܕ**: **ܥܡܐ ܕܥܡܐ** "something eatable" Ov. 221, 9. It has often an attributive adjective along with it: **ܥܡܐ ܕܥܡܐ** "something evil"; **ܥܡܐ ܕܥܡܐ** "something more" Spic. 2, 20. Sometimes the adjective has the ending **ܐ**, and it is a matter of uncertainty whether it is then the Abs. St. f. (according to § 201) or the Emph. St. m.: **ܥܡܐ ܕܥܡܐ** Ov. 210 *ult.* = 214, 21; **ܥܡܐ ܕܥܡܐ** "something great" Moes. II, 104, v. 428; 156 v. 1241. But the relative construction is more usual in that case **ܥܡܐ ܕܥܡܐ** &c.

Not seldom **ܥܡܐ** stands in apposition to a substantive, and with the meaning "any one or thing whatever", or qualified by the negation "no, none": **ܥܡܐ ܕܥܡܐ** "in which lies no advantage" Aphr. 230, 6; **ܥܡܐ ܕܥܡܐ** "no pollution whatever approaches their mind" Aphr. 428, 4; **ܥܡܐ ܕܥܡܐ** "a little" often; **ܥܡܐ ܕܥܡܐ** "a certain enmity" Jos. St. 45, 5;—**ܥܡܐ ܕܥܡܐ** "that he demand a gift" Jos. St. 78, 10; **ܥܡܐ ܕܥܡܐ** "many a thing that was not written" Aphr. 343, 17; **ܥܡܐ ܕܥܡܐ** *τι σήμερον ἰδεῖν* Luke 23, 8; **ܥܡܐ ܕܥܡܐ** "a word" Matt. 27, 12 (there S. **ܥܡܐ**); Luke 23, 9; **ܥܡܐ ܕܥܡܐ** "that they had a vision of some sort" Isaac II, 218 v. 318; **ܥܡܐ ܕܥܡܐ** "several men" Ephr. I, 549 F; **ܥܡܐ ܕܥܡܐ** "among some dead bodies which . . ." Ephr. I, 161 E &c.

مڊم, meaning “something which”, and then directly “that which”— is very common in an attributive relative-clause (§ 236 C).

مڊم also stands in negative sentences adverbially: مڊم لا اقصه ائف “did not injure them at all” Jos. St. 89, 13; لا ائف ائف مڊم “no man hurt him at all” Sim. 357 mid.; ائف مڊم لا جڙيه “no man whatever helped him” Sim. 312 *ad inf.*; ائف مڊم هئف مڊم لا جلا فئف “he was not in the least in need of sacrifices” Aphr. 315, 9 and the like. So in the interrogative sentence لئف ائف مڊم فئف مڊم “were the windows altered at all from thy measurements?” ZDMG XXV, 339 v. 361.

Cf. farther §§ 169, 236.

G. PRONOUNS.

PERSONAL PRONOUNS.

Separate
Personal
Pronouns.

§ 220. A. The separate Personal Pronouns are often still conjoined with the finite verb: سڀ مڊم “we (with no special emphasis) have heard” Aphr. 354, 8; سڀ ائف مڊم “if we have done wickedly and have provoked thee, be thou merciful” Aphr. 491, 5; ائف ائف مڊم “if only you are willing” Ov. 117, 15; ائف ائف مڊم “and I am to show it to thee” Aphr. 7, 9; لا مڊم سڀ مڊم “let us not be unthankful towards [do wrong to] his mercy” Isaac I, 22 v. 462; مڊم مڊم “as he used to tell us” Ov. 162, 8; مڊم مڊم “they were asleep” Ov. 168, 8; مڊم مڊم “that because of Daniel they saw the light” Aphr. 67, 9, and many such instances. Necessarily of course the pronoun becomes specially conspicuous through adverbial adjuncts, as in مڊم مڊم “they alone remained” Sim. 269, 1, and thus, frequently, مڊم مڊم, مڊم مڊم, &c.

B. Un-emphatically even ائف may be placed after the verb in place of مڊم: ائف مڊم “that they have stumbled against a stone” Ephr. I, 404 F; مڊم مڊم “whether haply they had dealt in subtlety” Ephr. I, 496 F; مڊم مڊم “that they should recognise” Ephr. I, 498 E; مڊم مڊم “and they flew” Ephr. in Zingerle’s Chrest. 279, 5; مڊم مڊم “they are coming” Jac. Sar. in Bedjan, Mart. V, 619, 3.

ܡܫܝܚܐ “Moses was a leader to *them*, and Jesus was Guide and Redeemer to *us*” Aphr. 223, 25. We have even ܐܘܪܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ “there appeared to him, the blessed one, a vision amidst the flock” Sim. 270, 7 (where there is no special emphasis at all; the London manuscript has merely ܐܘܪܝܬܐ ܕܥܡܪܐ); ܐܝܬܐ ܕܥܡܪܐ “which God in his own person did” Ov. 164, 2 &c.

(3) With an Object-reference by means of Object-suffixes to the verb (§§ 288 *sq.*; 293).

Reflexive
Pronouns.

§ 223. Personal Pronouns must also be employed to express the *reflexive* meaning, when the Verbal form does not already serve for that purpose. In cases like ܐܝܬܐ ܕܥܡܪܐ “he led them to himself” Ov. 193, 14; ܕܥܡܪܐ ܕܥܡܪܐ “they call up their sins to mind” Aphr. 223, 19, the simple Personal Pronoun is sufficient. In the case of a reflex Object the Subject-pronoun is often placed alongside of the prep. ܕ with the suffix of that pronoun attached thereto: ܐܝܬܐ ܕܥܡܪܐ “and he introduced himself” Anc. Doc. 90, 18; ܐܝܬܐ ܕܥܡܪܐ “she wronged herself” Ephr. III, 2 C (and so, frequently ܐܝܬܐ ܕܥܡܪܐ); ܐܝܬܐ ܕܥܡܪܐ “baptise thyself” Ephr. (Lamy) I, 126, 10; ܐܝܬܐ ܕܥܡܪܐ “I have let myself be caught by his hands” Ephr. III, 382 A &c. Compare farther ܐܝܬܐ ܕܥܡܪܐ “he hides in himself” Ephr. III, 10 C. In the last case the clearer phraseology ܐܝܬܐ ܕܥܡܪܐ would probably have been used in prose. In fact, ܐܝܬܐ “soul” and,—though more rarely—ܐܝܬܐ “person” are very often employed with personal suffixes to express the reflexive relation with accuracy, *e. g.* ܐܝܬܐ “to myself”; ܐܝܬܐ “in himself” &c.; ܐܝܬܐ ܕܥܡܪܐ ܒܐܝܬܐ ܕܥܡܪܐ Matt. 4, 6; ܐܝܬܐ ܕܥܡܪܐ “they separated (refl.)” Ov. 194, 10; ܐܝܬܐ ܕܥܡܪܐ “is divided against itself” Luke 11, 17 P. (C. is different); ܐܝܬܐ ܕܥܡܪܐ “they procured for themselves a priesthood” Ov. 194, 11;—ܐܝܬܐ ܕܥܡܪܐ “spoke to himself” Ov. 281, 23. Thus also ܐܝܬܐ ܕܥܡܪܐ and ܐܝܬܐ ܕܥܡܪܐ “themselves” stand in parallel clauses in Ov. 207, 25 *sq.*; but such plurals are rare. Cf. too ܐܝܬܐ ܕܥܡܪܐ “my own blood” Joseph 26, 9 [Ov. 281, 23], and even ܐܝܬܐ ܕܥܡܪܐ “*sibimet ipsi*” Aphr. 455, 2. Even ܐܝܬܐ “essence” is similarly employed; ܐܝܬܐ “she suffices for herself” Ephr. I, 428 E; ܐܝܬܐ “self-

contradiction" Ov. 60, 15; **ܐܝܬܐ ܡܢ ܕܝܗܐ ܡܢ ܕܝܗܐ** "who guides and rules herself" Ephr. II, 451 B; **ܐܝܬܐ ܡܢ** parallel with **ܡܢ ܐܝܬܐ** and **ܡܢ ܡܢܝܗ** Ov. 59, 4; **ܐܝܬܐ ܡܢ ܡܢܝܗ** "is at variance with himself" Ov. 45, 6 &c. **ܡܢܝܗ** and **ܡܢܝܗ** stand also in apposition with the Subject, e. g. **ܡܢܝܗ ܡܢܝܗ**, **ܡܢܝܗ ܡܢܝܗ** "he himself", "they themselves"; **ܡܢܝܗ ܡܢܝܗ** "they themselves" Jul. 30, 3. **ܡܢܝܗ** is sometimes much the same as "quite", "at all", "altogether": **ܡܢܝܗ ܡܢܝܗ ܡܢܝܗ** *μή ὁμῶσαι ὅλως* Matt. 5, 34 C. S. (P. **ܡܢܝܗ**); **ܡܢܝܗ ܡܢܝܗ ܡܢܝܗ** *ἐν ἀμαρτίαις σὺ ἐγεννήθης ὅλως* John 9, 34 S. (P. **ܡܢܝܗ**); **ܡܢܝܗ ܡܢܝܗ ܡܢܝܗ** "Fate has no existence at all" Spic. 9, 9; **ܡܢܝܗ ܡܢܝܗ ܡܢܝܗ** "who do not at all approach women" Spic. 8, 1. Cf. farther **ܡܢܝܗ ܡܢܝܗ ܡܢܝܗ** "what sort of house had they at all?" Aphr. 352, 16.

§ 224. The preposition **ܡܢ** with reflexive personal pronoun often stands alongside of a verb, without essentially modifying its meaning (*Dativus ethicus*); **ܡܢ ܡܢܝܗ** "he went away" Acts 12, 19; **ܡܢ ܡܢܝܗ** *ἀνάστηθι* Acts 10, 26; **ܡܢ ܡܢܝܗ** "she ran" Ov. 161, 15, and thus very frequently with verbs of motion; **ܡܢ ܡܢܝܗ** "they are dead" Matt. 2, 20; Ov. 170, 8; **ܡܢ ܡܢܝܗ** *μαίνη* Acts 12, 15; **ܡܢ ܡܢܝܗ** *ἐμ-προσθὲν μου γέγνε* John 1, 15 and 30; **ܡܢ ܡܢܝܗ** *ܡܢܝܗ ܡܢܝܗ* "there were many Gods" Aphr. 121, 1, and thus frequently with **ܡܢܝܗ** and **ܡܢܝܗ**; **ܡܢ ܡܢܝܗ** *ܡܢܝܗ ܡܢܝܗ* "servitude was foretold for his seed" Aphr. 27, 10, and thus in Aphr. often directly used with passive verbs &c.

§ 224*. The mode of placing a reflex Possessive-Suffix in Genitive connections is peculiar, as in the frequently occurring **ܡܢܝܗ ܡܢܝܗ** "St. Simon Stylites" ("St. Simon of his pillar"), for which also often stands **ܡܢܝܗ ܡܢܝܗ** ("of the pillar"). So **ܡܢܝܗ ܡܢܝܗ** "the hot July" Ephr. III, 593 F; **ܡܢܝܗ ܡܢܝܗ** "the renowned", pl. **ܡܢܝܗ ܡܢܝܗ** Ov. 160, 4, 9; **ܡܢܝܗ ܡܢܝܗ** *ὁ δαίμονιζόμενος* Mark 5, 15, 16, 18; **ܡܢܝܗ ܡܢܝܗ** "she that had the issue of blood" Ephr. III, 554 E; **ܡܢܝܗ ܡܢܝܗ** "the shaggy barbarians" John Eph. 117, 13 (cf. 398, 16) and many similar instances (cf. § 205 A).

§ 225. A. The *Separate Possessive-Pronouns* with **ܡܢ** stand both **ܡܢ** as substantives and adjectives. **ܡܢ ܡܢܝܗ** "let us give to time

what is its own" Jul. 109 *ult.*; **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** *eis ta idia* ἡλθε καὶ οἱ ἰδιοὶ αὐτὸν οὐ παρέλαβον John 1, 11; **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** *tò allòttrion* (lit. "not your own"), and **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** *tò ùmèteron* Luke 16, 12; **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "to one of his own people" Ov. 184, 15; **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "but they remained every one of them in his own (his own belief)" Ov. 160, 21; **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "ours was his" Aphr. 119, 10; **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "mine are ye" Isaac I, 22, v. 446; **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "for we are indeed thine" Aphr. 489, 9; **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "and gave us his own mild and pleasant one (yoke *ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ*)" Aphr. 319, 10; **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "this of thine (thy distress *ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ*)" Sim. 331 *ad inf.* &c.—With substantives, to give more prominence to the possessor: **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "for our advantage" Aphr. 459, 3; **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "his day" Aphr. 36, 5 &c.; and in particular with those Greek words which cannot take any suffix (§ 145 L); **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "his clergy" frequently; **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "its (f.) public bath (*δημόσιον*)" Jos. St. 70, 20; **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "his girdle" Sim. 317 *inf.*; **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "their resources" (*οὐσίας*) Jul. 37, 5, and many others. Very rarely the Constr. St. occurs here, as in **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "for thy trial" Ephr. III, 302 D; **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "their own person" Isaac I, 22 v. 454; **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "beside him" Ov. 273, 11; **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "by his means" Ephr. Nis. p. 60 v. 261. But **ܐܝܠܐ**, besides, often stands after the Possessive-suffix: **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** *ἐμὸν βρῶμα* John 4, 34; **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "his zeal" Ov. 187, 17; **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "my prayer" Aphr. 454, 11; **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "our command" Ov. 219, 1 &c.; compare **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "in their sight and every man's" Ov. 184, 8.—Sometimes **ܐܝܠܐ** stands first, with the effect of emphasis: **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "thy dwelling" Aphr. 494, 13; **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "our treasure" Aphr. 506, 14; **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "but the general of our camp" Aphr. 59, 7 &c. Compare **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "his soul is distressed" Ephr. III, 651 A.

Thus it stands also with Genitive combinations, (§ 205 C) and that too sometimes without, sometimes with, a suffix attached to the governing member: **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "the partition-wall of the (said) altar" Jos. St. 29, 7; **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "the Brothers of the very convent" Ov. 210, 10 = 213, 4 &c. Cf. **ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "the new race formed by us Christians" Spic. 20, 4.—**ܐܝܠܐ ܕܚܝܬܐ ܕܝܬܐ ܕܝܬܐ** "but in the days of

the (said) Pērōz” Jos. St. 11, 9; **ܡܝܡܪ ܕܢܝܢܐ ܕܥܡܐ ܕܡܠܟܐ** “before the court of the (fore-mentioned) Temple” Sim. 271 mid.; **ܕܡܢ ܝܕܝ ܕܗܝܠܐ ܕܗܝܠܐ** “in the hands of this man” Ov. 160, 14 &c. For the most part a special emphasis, or at least a reference to something already mentioned, lies in this prolix construction. Compare farther **ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** “the good is man’s own” Spic. 6, 11.

B. Farther **ܕ**, also occurs frequently after prepositions with the suffix, to add emphasis to the latter: **ܕܝܟ ܕܝܟ ܕܝܟ** *ἐμοί* Matt. 25, 40 in Aphr. 381, 2 (in P. merely **ܕܝܟ ܕܝܟ**); **ܕܡܢ ܕܡܢ** “from me” Jos. St. 3, 14; **ܕܡܢ ܕܡܢ ܕܡܢ** “at his house” Ov. 208, 19; **ܕܡܢ ܕܡܢ ܕܡܢ** “to him” often; **ܕܡܢ ܕܡܢ ܕܡܢ** “without us” Aphr. 172, 7 &c. We have even **ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** “to us he gave” Aphr. 181, 5. Farther it occurs with substantives: **ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** “under the (fore-mentioned) altar” Sim. 272, 9; **ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** “with the saint” Sim. 274, 13; **ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** “before this Mōpet” Mart. I, 181 *inf.*, &c.

Just as **ܕܡܢ** is construed with **ܕ** (§ 209 B), so is it also with **ܕܡܢ**: **ܕܡܢ ܕܡܢ** or **ܕܡܢ ܕܡܢ** *μεριμνήσει τὰ ἑαυτῆς* Matt. 6, 34; **ܕܡܢ ܕܡܢ** *ἐπιμελήθητι αὐτοῦ* Luke 10, 35; . . . **ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** “he was concerned for those, who . . .” Sim. 333 mid.; **ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** “thou didst care for me” Jos. St. 3, 10 &c.

DEMONSTRATIVE PRONOUNS.

§ 226. All the Demonstratives are used both as Substantives and as Adjectives. In the latter case they stand sometimes before, sometimes after, the substantive: **ܕܡܢ ܕܡܢ** or **ܕܡܢ ܕܡܢ** “this king”; **ܕܡܢ ܕܡܢ** and **ܕܡܢ ܕܡܢ** “that country”; **ܕܡܢ ܕܡܢ ܕܡܢ** “this counsel of ours” Aphr. 293, 2; **ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** “these our words” Aphr. 299, 2 &c. The majority of the ancient authors (like Aphr.) usually put the demonstrative first; others, however, prefer to place it after the substantive; but there is no consistent practice.⁽¹⁾

(1) With the Edessan Joshua St. the method of putting the demonstrative second preponderates; with Rabbûlâ’s biographer, on the contrary,—also an Edessan of a date not much earlier,—the prior position prevails.

St. 14, 1, like **أَسْرَىٰ** **أَسْرَىٰ** **أَسْرَىٰ** “the prisoners” Moes. II, 69, 26 &c.; whereas **أَسْرَىٰ** **أَسْرَىٰ** Ov. 314, 17 is “this affair of the cup”. It is apparent that **أَسْرَىٰ**, **أَسْرَىٰ**, **أَسْرَىٰ** and **أَسْرَىٰ** are gradually approximating to the meaning of the definite article, for which in fact they are directly used by certain translators from the Greek.

§ 229. In rhetorical antithesis “this—that” (= “the one”—“the other”) we find **أَسْرَىٰ**—**أَسْرَىٰ** Ov. 119 *ult.*; Jul. 223, 24 *sq.*; Moes. II, 100 v. 371; **أَسْرَىٰ** **أَسْرَىٰ** *ibid.* v. 383, like **أَسْرَىٰ** **أَسْرَىٰ** Ov. 119, 14; **أَسْرَىٰ** **أَسْرَىٰ** Moes. II, 84 v. 117; **أَسْرَىٰ** **أَسْرَىٰ** Aphr. 450, 16 &c.

§ 230. “The very same” is expressed by repetition of the Personal Pronoun with **أَسْرَىٰ** interposed, which here has still the meaning “as”: **أَسْرَىٰ** **أَسْرَىٰ** **أَسْرَىٰ** “one and the same nature is there” Ov. 80, 4; **أَسْرَىٰ** **أَسْرَىٰ** **أَسْرَىٰ** “she is the same” Moes. II, 90 v. 237; Ov. 67, 7; **أَسْرَىٰ** **أَسْرَىٰ** **أَسْرَىٰ** “they are the same” Mart. I, 11, 9; **أَسْرَىٰ** **أَسْرَىٰ** **أَسْرَىٰ** “God, who is (always) the same” Moes. II, 106, v. 482; **أَسْرَىٰ** **أَسْرَىٰ** **أَسْرَىٰ** “to this very companion of his” Sim. 370, 4 (*Cod. Lond.* **أَسْرَىٰ** **أَسْرَىٰ**); **أَسْرَىٰ** **أَسْرَىٰ** **أَسْرَىٰ** “in that very chariot” Sim. 301, 11 (*Cod. Lond.* merely **أَسْرَىٰ**); **أَسْرَىٰ** **أَسْرَىٰ** **أَسْرَىٰ** “belonging to the same” frequently, &c. With additional emphasis we have **أَسْرَىٰ** **أَسْرَىٰ** **أَسْرَىٰ** “it is exactly the same people” Ephr. (Lamy) I, 467, 11.

INTERROGATIVE PRONOUNS.

§ 231. **أَسْرَىٰ** **أَسْرَىٰ** (= **أَسْرَىٰ** **أَسْرَىٰ**) “who?”; **أَسْرَىٰ** **أَسْرَىٰ** **أَسْرَىٰ** “what?” Interrogative Pronoun. Substantive and Adjective-use. have a substantive character. Yet sometimes we have **أَسْرَىٰ** &c. placed beside a substantive, and signifying “what sort of?”: **أَسْرَىٰ** **أَسْرَىٰ** = **أَسْرَىٰ** “what sort of advantage?”; “what profit?” Eccl. 1, 3; **أَسْرَىٰ** **أَسْرَىٰ** “what kind of penalty?” Aphr. 261, 6; **أَسْرَىٰ** **أَسْرَىٰ** “what sort of good now?” Aphr. 468, 16; **أَسْرَىٰ** **أَسْرَىٰ** “what kind of distinctions exist?” Assemani I, 449 (Isaac Ninivita) &c. Such a use of **أَسْرَىٰ** is quite exceptional, as in **أَسْرَىٰ** **أَسْرَىٰ** **أَسْرَىٰ** “to what rich man would it be easy?” Jac. Sar. in Zingerle’s Chrest. 374.

§ 232. A. The simple **أَسْرَىٰ** is considerably circumscribed in use, “What?” through the forms which have *n*. It stands (1) in short questions like **أَسْرَىٰ** **أَسْرَىٰ** **أَسْرَىٰ** &c. “how stands it with him, with thee?” &c.

Mart. I, 182, 6; **إِلَهُ مَعِي** “which writers?” Sim. 368 mid.; **إِلَهُ** “for, what mouth?” *ibid.*;—**إِلَهُ جِب فَعَقِبْ** “of what commandments then?” Aphr. 318, 11 &c. The separation of the interrogative from the substantive is more marked in **مَعِ إِلَهُ إِنْ كُنْ** “and from what convent art thou?” Land II, 141 *paen.*; **مَعِ إِلَهُ إِنْ زَجَلْ** “of what seed art thou?” Apost. Apocr. 198, 1; **إِلَهُ إِنْ** *οἷου πνεύματος* *ἐστὲς ὑμῶν* Luke 9, 55; **إِلَهُ إِنْ جَدَّ** *لِصَفَةِ* “what cause produced the laws?” Ephr. II, 453 E.

B. All the Interrogative Pronouns may be employed as Correlatives also (§ 236 A).

THE RELATIVE PRONOUN.

§ 235. The general Relative ; betokens of itself the attributive relative-clause: ; **يَكْلَلُ** “the king, who” (“whom” &c., according to the internal construction of the relative-clause, v. § 341 *sqq.*),—and so also ; “he, who” or “one, who”; ; **اِيْ** “*est, qui*”, “*sunt, qui*” often; **يَعْلِيْ**; **اَوْ** “for He who is almighty is one only” Spic. 9, 22; **اَوْ** **يَعْلِيْ** “he who has exerted himself, is glad” Aphr. 114, 15; **اَوْ** **يَعْلِيْ** “and those who so wish” Aphr. 496, 12; **اَوْ** **يَعْلِيْ** “him, who honours her” Aphr. 497, 3; **اَوْ** **يَعْلِيْ** “to do what is good” Spic. 5, 1;—**اَوْ** **يَعْلِيْ** “what his ears have not heard, he sees” Aphr. 281, 5; **اَوْ** **يَعْلِيْ** “from that which is evil” Aphr. 497, 2; **اَوْ** **يَعْلِيْ** “*super ea (talía), quae praestant*” Ov. 179, 6 &c. In particular this shorthand mode of expression is a favourite one with Aphraates.

§ 236. A. Very often, however, in cases where there is no substantive antecedent, a Correlative takes its place. Thus with demonstratives, **؟ ٱءَ، ؟ ٱءَ، ؟ ٱءَ، ؟ ٱءَ، ؟ ٱءَ**; with interrogatives **؟ ٱءَ، ؟ ٱءَ، ؟ ٱءَ**; and **؟ ٱءَ** “that which”. So for instance **؟ ٱءَ** and **؟ ٱءَ** “he who” interchange without any difference in meaning: Spic. 5, 1, 2, and frequently. But indeed these words are often heaped together before **؟**. Thus for example, **؟ ٱءَ ٱءَ** “he who”; “one who” Aphr. 138, 2; Spic. 3, 6, 11 &c., for which in Spic. 4, 7, appears even **؟ ٱءَ ٱءَ ٱءَ** “he who” = “one who” (universal statement)—**؟ ٱءَ ٱءَ** “he who” (de-

“who” Ov. 164, 11; **فَلاَ إِجِبْ** “all those, who” Aphr. 133, 17; **فَحَجْ** **فَإِجِبْ** **فَإِجِبْ** “*omnia vero, quae prosunt*” Ov. 78, 5 &c.

H. NUMERALS.

§ 237. The numeral stands, by way of apposition, either before or after that which is numbered. Thus the variants in Aphr. 467, 1 **أَصْدِاحِحْ** **بِحَقْتِ** and **بِحَقْتِ** **أَصْدِاحِحْ** “18 kings” are equally correct grammatically; and thus **عَتَبْ** **ضَلْ** Jul. 220, 23; 223, 4; 244, 24; **قَبِلْ** **ضَلْ** Jul. 247, 2, 22; 248, 3; and **قَبِلْ** **ضَلْ** Jul. 222, 5; 223, 6 are interchangeable expressions for “100 years”. Placing the numeral first is the more usual practice. The numbered object takes either the Abs. or the Emph. State, as these examples also indicate. For farther instances v. § 202 D. Except with **تَبْ** **سَبْ** the noun is always in the plural. Notice however **حَمْبْ** **هَتَبْ** **حَمْبْ** Aphr. 56, 21; 57, 1; **حَمْبْ** **هَتَبْ** **حَمْبْ** Sim. 272 *ult.*, “twenty-one days”, where **تَبْ** calls forth the sing.; but of course the plural is retained when the numbered object comes first: **سَبْ** **عَتَبْ** **إِزْحِبْ** **سَبْ** Aphr. 466, 17.

The pl. of **إِجْ** sometimes governs a Genitive with **إِجْ** **إِجْ** **إِجْ** “six thousands of years” = “6000 years” Aphr. 36, 20, and frequently thus with **قَبِلْ** **إِجْ** **إِجْ** **إِجْ** “2000 men” Edessan Chron. ed. Hallier 146, 6 (Doc. of 201). In the same fashion **قَبِلْ** **إِجْ** **إِجْ** **إِجْ** “20 myriads of Christians” Jul. 83, 8.

Between the numeral and the numbered object a short word may intervene: thus frequently in the O. T. and elsewhere the word **إِجْ** **إِجْ** **إِجْ** in the phrase “*filius n erat annorum*”, e. g. **إِجْ** **إِجْ** **إِجْ** “he was a hundred years old” Aphr. 235, 18; farther **إِجْ** **إِجْ** **إِجْ** **إِجْ** “twenty years have I been in thy house” Gen. 31, 41; **إِجْ** **إِجْ** **إِجْ** **إِجْ** “it is 400 shekels” Gen. 23, 15; **إِجْ** **إِجْ** **إِجْ** **إِجْ** “for they were one people” Aphr. 207, 22 &c. A particle comes into the midst of the statement of number itself in **إِجْ** **إِجْ** **إِجْ** **إِجْ** “it is 395 years” (or lit. “three hundred there are and ninety and five years”) Aphr. 399 *ult.* Rarely is the numbered object left to be understood, as in **إِجْ** **إِجْ** **إِجْ** **إِجْ** “at the completion of his nine” = “when he was nine years old” Jesussabran (Chabot) 509 *ult.*

Determi-
nation of
that which
is num-
bered.

§ 238. The simple numbers may always be used even in “determination”, *e. g.* **لَايَحْ حَكْمَقَة دَو** “his two cloaks” Aphr. 404, 21; **لَايَحْ لَحَقْتَه دَو** “to his three disciples” Aphr. 460 *ult.* &c. Cf. the examples in §§ 202 D; 203. But the forms set forth in § 149, for numbers up to 10 inclusive may appear also in this use, *e. g.* **لَايَحْ لَحَقْتَه دَو** “these three views (opinions)” Spic. 9, 14; **لَايَحْ لَحَقْتَه دَو** “these three things” Aphr. 319, 15 (by the side of which, line 13 **لَايَحْ لَحَقْتَه دَو** “for in these three things”); **لَايَحْ لَحَقْتَه دَو** “the two worlds” Aphr. 493, 2; **لَايَحْ لَحَقْتَه دَو** “the five kings” Josh. 10, 22; **لَايَحْ لَحَقْتَه دَو** “smote the five (women)” Mart. I, 126, mid.

Cardinal
numbers
used for
Ordinal
numbers.

§ 239. The *Cardinal numbers* in the genitive are often employed for the *Ordinal numbers*: **لَايَحْ لَحَقْتَه دَو** = **لَايَحْ لَحَقْتَه دَو** “the second day” &c. Thus for **لَايَحْ لَحَقْتَه دَو** “in the eighth generation” Aphr. 474, 21 the var. is **لَايَحْ لَحَقْتَه دَو**. In numbers above 10 the genitive association either quite preponderates (according to § 153), or alone is in use, *e. g.* **لَايَحْ لَحَقْتَه دَو** “to the year (of) 421” Aphr. 475, 2 &c. The repetition of the numbered object at the end of the clause, as in **لَايَحْ لَحَقْتَه دَو** “up to the six-hundredth year” Aphr. 476, 2 &c. is a Hebraism.

Distributive
Expression.

§ 240. A. *Doubling* the word to convey the idea of *distribution* (or *Distributive Repetition*) is a favourite practice in the case of numerals, *e. g.* **لَايَحْ لَحَقْتَه دَو** “by sevens” or “every seven” (f.); **لَايَحْ لَحَقْتَه دَو** “by seventies”.

Grouping.

B. By means of the preposition **لَايَحْ** “between”, *numbers* are sometimes *taken together as a group*: **لَايَحْ لَحَقْتَه دَو** “seven women together shall take hold of one man” Ephr. II, 26 A; **لَايَحْ لَحَقْتَه دَو** “while four persons together carried him” Mark 2, 3; **لَايَحْ لَحَقْتَه دَو** “for two of them together” Jos. St. 85, 10.

Approxi-
mate num-
bers.

C. *Approximate numbers* are indicated by two numbers following each other without being otherwise connected: **لَايَحْ لَحَقْتَه دَو** “two or three eunuchs” 2 Kings 9, 32; **لَايَحْ لَحَقْتَه دَو** “thirty or forty of them” Land II, 48, 13.

§ 241. The Cardinal numbers in the feminine, even without an accompanying **Adverbial Ex-pressions.** **ܐܚܬܐ**, **ܐܚܬܐ**, denote the numeral adverbs of time: **ܐܚܬܐ** “once”; **ܐܚܬܐ** “twice”. Thus **ܐܚܬܐ ܐܚܬܐ** “once or twice” Mart. I, 135, 9, and often; although **ܐܚܬܐ ܐܚܬܐ ܐܚܬܐ** “for the first, second, and third time” appears. So too **ܐܚܬܐ ܐܚܬܐ** “again and again” Land II, 356, 7. “For the *n*th time” may be signified also by means of **ܐ** (§ 209 B): **ܐܚܬܐ** Aphr. 19, 16: 31, 15. The *time within which* something regularly recurs, is expressed by means of **ܐܚܬܐ ܐܚܬܐ** “once in the four years” Jos. St. 26, 8; **ܐܚܬܐ ܐܚܬܐ** “once in the seven days”, or “every seven days” Spic. 19, 19; cf. **ܐܚܬܐ ܐܚܬܐ** *σπανίως* (literally, “one in ten thousand [times]”) Lagarde Anal. 145, 14; **ܐܚܬܐ ܐܚܬܐ** *ἐκ διαλειμμάτων* (“once in a long time”, “at long intervals”) Sachau, Ined. 90 *ult.*; **ܐܚܬܐ** “sometimes” Joh. van Tella (Kleyn) 23, 16 (var. **ܐܚܬܐ** merely): 61, 2, and frequently.⁽¹⁾ Instead of this (*i. e.* **ܐܚܬܐ** to express recurrence) we have **ܐ** similarly used in **ܐܚܬܐ** “once a-year” Ephr. I, 223 E.

Multiplicity is expressed by means of **ܐܚܬܐ** set before the number concerned, with or without **ܐܚܬܐ**: **ܐܚܬܐ** “double” Ex. 22, 3, (6 **ܐܚܬܐ**); **ܐܚܬܐ** *ἐκατονταπλασίονα* Matt. 19, 29; Mark 10, 30; Luke 8, 8; **ܐܚܬܐ** “tenfold” Jul. 115 *ult.*; **ܐܚܬܐ** *μυριοπλασίως ἡλίου* Sir. 23, 19; **ܐܚܬܐ** *τριπλασίως* Sir. 43, 4; **ܐܚܬܐ** “twice as much as that which” Ex. 16, 5 &c. Thus, often **ܐܚܬܐ** “how much more”.

Rem. In Ephr. II, 227 C, **ܐܚܬܐ** stands for “for the 2nd time”.

Manifoldness may also be expressly denoted by means of **ܐܚܬܐ** (“doubling”): **ܐܚܬܐ ܐܚܬܐ** “was ten times greater” Sim. 373 mid. Cf. *ibid.* 301 mid.; 325 mid.

§ 242. The method most in favour, at least in the older writings, of expressing the *reciprocal relation* is by means of a doubled **ܐܚܬܐ** ^{“One another”} **ܐܚܬܐ** *μισήσουσιν ἀλλήλους* Matt. 24, 10; cf. Matt. 25, 32; Mark 1, 27 &c.;

(¹) For the more ancient period however, the expression is hardly ever found, except in translations from the Greek. Generally speaking we are obliged for obvious reasons to have recourse to translations, oftener than is desirable, in dealing with these numerical expressions.

ܬܒ ܫܠܝܐ ܬܒ “one behind the other” Aphr. 507 *ult.* and frequently: ܬܒ ܬܒ ܐܢܝܢ ܡܢܗܘܢ “they are opposed to one another” Spic. 12, 3; ܬܒ ܬܒ ܡܢ ܡܢ “through mutual intermixture” Spic. 4, 23; ܬܒ ܬܒ ܐܢܝܢ ܡܢܗܘܢ “and let not one calumniate the other” Sim. 396 mid. &c. Cf. §§ 319; 351. Or else the words are run together into the single word ܬܒܬܒ, as if the foregoing expressions might be read ܬܒܬܒ ܬܒܬܒ &c. Thus we find ܬܒܬܒ ܡܢ ܡܢ Luke 4, 36 P., where S. has ܬܒܬܒ like Luke 2, 15 P., and thus too ܬܒܬܒ often with prepositions; farther compare ܬܒܬܒ ܡܢ ܡܢ “they reside in the neighbourhood of one another” or “they are neighbours” Moes. II, 84 v. 115; ܬܒܬܒ ܡܢ ܡܢ “if there is honour, it is ours, and if there is disgrace, it again is on both sides” Ov. 151, 17 &c. Notice ܬܒܬܒ ܡܢ ܡܢ “and their strokes differ from one another” Sim. 296 mid., and ܬܒܬܒ ܡܢ ܡܢ “their odours are different from each other” Sim. 382, 8; ܬܒܬܒ ܡܢ ܡܢ “as on a common footing” Philox. 154, 7, where the genitive relation is expressly denoted.

Rem. The somewhat childlike method too of denoting the second member, even when both are impersonal, by ܬܒܬܒ, f. ܬܒܬܒ “fellow, mate (m. and f.)” has been greatly in use in Syriac even from ancient times, *e. g.* ܬܒܬܒ ܡܢ ܡܢ “one step is higher than the other” Aphr. 434, 17; ܬܒܬܒ ܡܢ ܡܢ “from one place to the other” John 5, 13 C. S.; Land II, 349, 2 &c.—Or the word itself is repeated: ܬܒܬܒ ܬܒܬܒ “one reward is higher than another” Aphr. 434, 17 &c.

J. ADVERBIAL EXPRESSION.

Substan-
tives as
Adverbs.

§ 243. Some few Nouns of Place serve, just as they stand, for adverbs of place. Thus in particular ܬܒܬܒ with Genitive following—“*in the house of, in the place of*” (completely to be distinguished from the like-sounding word which means “between” § 251), *e. g.* ܬܒܬܒ ܡܢ ܡܢ *ἐπὶ τὸ τελώνιον* “at the receipt of custom” (E. v.) Matt. 9, 9; ܬܒܬܒ ܡܢ ܡܢ P. S. or ܬܒܬܒ ܡܢ ܡܢ C. *ἐν τοῖς τοῦ πατρὸς μου* Luke 2, 49; ܬܒܬܒ ܡܢ ܡܢ *ἐν Βηθλὲם* Matt. 2, 1 C. S. (P. ܬܒܬܒ); 2, 16 C. S. (P. otherwise); ܬܒܬܒ ܡܢ ܡܢ “in the sanctuary of the noble martyrs” Ov. 163, 25; ܬܒܬܒ ܡܢ ܡܢ “in the country

of the Samaritans" Jul. 100 *ult.* &c. Also "into the place of": **إِزْمِيه** **إِزْمِيه** "threw him into prison" Jul. 129, 7 &c. Farther **إِزْمِيه** "at his head" 1 Sam. 26, 7; ZDMG XXV, 342, 453 and frequently (also **إِزْمِيه** John 20, 12)—**إِزْمِيه** "in the midst of heaven" Spic. 13, 24 (15, 18 'a **إِزْمِيه**, and in this way **إِزْمِيه** and **إِزْمِيه** are frequently interchanged)—**إِزْمِيه** "in the place where" (§ 359) and several others.

Much more frequently there occurs an analogous use of Nouns of Time: **إِزْمِيه** **إِزْمِيه** **إِزْمِيه** *ὑπὸ τὸν ὄρθρον* Acts 5, 21; **إِزْمِيه** **إِزْمِيه** "at midnight" Jos. St. 28, 19; **إِزْمِيه** "every day" often; **إِزْمِيه** **إِزْمِيه** "at sunset" Matt. 8, 16 C.; Mark 1, 32 S.; Ov. 168, 1; **إِزْمِيه** **إِزْمِيه** "at the beginning of the fast" Sim. 282 mid. (*Cod. Lond.* otherwise; cf. **إِزْمِيه** 2 Kings 11, 5, 9); **إِزْمِيه** **إِزْمِيه** "many times" Ov. 167, 24 and frequently (and similar cases); **إِزْمِيه** **إِزْمِيه** "during the day time always" Ov. 183, 8; **إِزْمِيه** **إِزْمِيه** "by night and by day" (§ 146) Sim. 372 *inf.* and often; "throughout both night and day" Ephr. I, 14 C; III, 253 C and frequently; **إِزْمِيه** **إِزْمِيه** "throughout both night and day" Sim. 275, 3 (not in the *Lond. Cod.*); **إِزْمِيه** **إِزْمِيه** "for a definite time" Ov. 167, 15; **إِزْمِيه** **إِزْمِيه** "for a long time" Ephr. II, 127 A; III, 423 B; **إِزْمِيه** **إِزْمِيه** "a very long time" Spic. 22, 5; **إِزْمِيه** **إِزْمِيه** "for long years" Sim. 390, 8 (*Lond. Cod.* different); **إِزْمِيه** **إِزْمِيه** **إِزْمِيه** "but after he had been at this work for one or two years" Sim. 279 mid. (wanting in *Lond. Cod.*); **إِزْمِيه** **إِزْمِيه** "during the whole fast" Sim. 282 mid., and many like instances. Compare besides **إِزْمِيه** **إِزْمِيه** "for forty days" Ov. 186, 1; **إِزْمِيه** **إِزْمِيه** *βραχύ τι* "for a short time" Acts 5, 34.

So too with other expressions of Measure of various kinds: **إِزْمِيه** **إِزْمِيه** "they rejoiced the whole way" Joseph 192, 11, cf. 214, 5 [Ov. 294, 6; 305, 16]; **إِزْمِيه** **إِزْمِيه** **إِزْمِيه** "the stone runs a long distance" Moes. II, 88 v. 197; **إِزْمِيه** **إِزْمِيه** **إِزْمِيه** "which was four miles distant from the enclosure of the blessed one" Sim. 391 *inf.* (*Cod. Lond.* **إِزْمِيه**) and similar cases. So too **إِزْمِيه** **إِزْمِيه** "in large quantity", "very", "very much", *e. g.* **إِزْمِيه** **إِزْمِيه** "hurts thee much" Ov. 87, 21; **إِزْمِيه** **إِزْمِيه** "who are very sinful" Ov. 102, 22 &c. In the very same way are used the adjectives **إِزْمِيه** "much", "very"; **إِزْمِيه** "little"; **إِزْمِيه** "little", "less" (*e. g.* **إِزْمِيه** **إِزْمِيه**).

حَرْبَ "thirteen years less forty days" John Eph. 320, 21; حَرْبَ "with very little exception", "nearly" often); يَدًا "more" &c. An expression of measure is also implied in يَمَجَّاهُ "he went out for a night's watch", i. e. "he kept a vigil" v. Ov. 167, 25; Wright Cat. 664 b, 18 and frequently.

In fact even the *Object*, when it is not formally indicated, might be brought under this category (i. e. of adverbial expressions), e. g. in يَجْرُجَاهُ "he dug a well", and, in like manner, cases like يَمَجَّاهُ "he went into the wind(?)" i. e. "he sought to excuse himself". Farther, to this section belongs the construction of words like غُلَّاهُ "worth", تَلَّاهُ "guilty", and several others, used with a Noun: غُلَّاهُ (read thus) يَمَجَّاهُ "which is worth an obolus" Spic. 15, 23; تَلَّاهُ يَمَجَّاهُ "deserving of death" frequently; يَمَجَّاهُ يَمَجَّاهُ "for, one good thing I am lacking in" Jesussabran (Chabot) 568, 5 &c.

Adjectives
as Adverbs
of Quality.

§ 244. Adverbs of Quality of the following kind occur, but they are not numerous: يَمَجَّاهُ يَمَجَّاهُ "they went naked" Job 24, 10; يَمَجَّاهُ يَمَجَّاهُ "they leave thee (f.) naked" Ezek. 16, 39; ... يَمَجَّاهُ يَمَجَّاهُ "he shall lead away the captives ... young and old ... naked and barefooted" Is. 20, 4 &c. In cases like يَمَجَّاهُ يَمَجَّاهُ "but one had been born paralytic" Sim. 291, 11; يَمَجَّاهُ يَمَجَّاهُ "and he came up glorious out of the midst of the water" Ov. 360, 7 = Jac. Sar., Constantin v. 656 there is an actual adjective, for in the pl. it would be يَمَجَّاهُ &c.; v. § 216. But usually there is a special clause, with يَمَجَّاهُ "while", for such indications of condition; thus *Lond. Cod.* has in that passage يَمَجَّاهُ يَمَجَّاهُ.

Adverbs
belonging
to an Ad-
jective or
another
Adverb.

§ 245. An adverb belonging specially to an adjective or another adverb may stand either before or after it: يَمَجَّاهُ يَمَجَّاهُ *δρος ύψηλόν λαν* Matt. 4, 8; يَمَجَّاهُ يَمَجَّاهُ "very strong" Sim. 269 mid. (*Cod. Lond.* without يَمَجَّاهُ); يَمَجَّاهُ يَمَجَّاهُ "which was much polished" Sim. 271, 8; يَمَجَّاهُ يَمَجَّاهُ "more bright" = "brighter" Ov. 150, 18, for which there is a variant (Roman edition) يَمَجَّاهُ يَمَجَّاهُ.

K. PREPOSITIONS.

§ 246. The relation of Prepositions to what is governed by them is, in Syriac, as in Semitic speech generally, that of the Constr. St. to the Genitive. In both cases the governed word must immediately follow the governing; although in both cases short words may, by way of exception, come between (§ 208 A). Thus **ܣܚܝܢ ܒܝ ܡܚܪܩܝܗ** “but instead of Kosbi” Ephr. Nis. p. 71 v. 65; **ܠܝܢ ܡܢ ܡܚܪܩܝܗ** “for without the First-born” Ephr. II, 411 E; **ܥܠ ܝܡ ܦܝܡܝܐ ܐܝܬܒ** “on the palms of my hands, as the saying goes” Ephr. II, 267 B; **ܥܢ ܡܢ ܡܚܪܩܝܗ** “for in the interval between” Ephr. II, 3 B; farther **ܡܢ ܡܚܪܩܝܗ ܐܕܡ** “because of the captivity of Adam, O Lord” Ephr. III, 383 E; **ܥܬܐ ܡܢ ܐܬܝܬ** “after my affliction, O Lord” Ephr. Nis. p. 18 v. 72 (cf. § 327). Such a separation however is impossible with **ܕ** and **ܠ**.—Compare besides, on the Construction of Prepositions, § 222, 1 *a* and *b*.

§ 247. In what follows we mean to say something about the use of the most important of the Prepositions, viz—**ܠ**, **ܕ**, **ܥܠ**, **ܡܢ**, as well as about **ܥܢ** &c. “between”.

ܠ, the Preposition of *direction towards*, employed in manifold fashion both with reference to space, and as marking the Dative, serves also to designate the Object (§ 287 *sqq.*). Cases like **ܐܕܡ ܗܝܚܝܬ ܢܦܫܐ ܚܝܬܐ** “and Adam became a living soul” Gen. 2, 7 are to be regarded as Hebraisms.⁽¹⁾ But we have relevant examples in **ܐܕܡ ܗܝܚܝܬ ܢܦܫܐ ܚܝܬܐ** “who has bought a pea [bright Indian seed] for a (instead of a) pearl” Isaac II, 12, 135, and **ܐܕܡ ܗܝܚܝܬ ܢܦܫܐ ܚܝܬܐ** “if one buys a slave as a good slave” Land I, 40, 5. As **ܠ** repeatedly indicates *the end*, so does it in certain cases indicate *the cause*: **ܡܬܠܐ ܡܬܠܐ** “is dying of hunger” Jer. 38, 9; **ܡܬܠܐ ܡܬܠܐ** “thou art dying of thirst” Aphr. 74, 12; **ܡܬܠܐ ܡܬܠܐ** “thou art dying because of thy cold, or of cold &c.” *ibid.* line 17; **ܡܬܠܐ ܡܬܠܐ** “thou art in distress through thy cold” *ibid.* line 15.—With considerable frequency **ܠ** serves to denote *time*:

(1) Notice how the Pesh. employs circumlocutions to express “to anoint (him) king [ܡܠܝܟܐ]” and the like.

18, 13; **ܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “moreover she pleased him more by fasting than *by* perfume” Ephr. III, 668 A; **ܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “it (the ark) was honoured with him more highly than *with* all Israel” Aphr. 329, 5 &c. But in such cases a relative period usually occurs with a more precise form of expression, like **ܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “more than me” Matt. 10, 37; **ܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “man has more power in the case of these commandments than in anything else” Spic. 5, 16 &c.⁽¹⁾ !

§ 250. Of the manifold uses also of the preposition **ܕܥܡܐ** “upon” we only bring forward a few. It means in the intellectual sense “resting upon”. Thus, often **ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “upon hope of”, *i. e.* “in the hope of”; **ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “in reliance upon thy benignity” Aphr. 492, 10; **ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “in this confidence” John Eph. 359, 3. Similarly **ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “why?”; **ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “therefore” &c. Farther it denotes often the being that has been affected by anything pleasant or unpleasant: **ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** *ὅτι πανταχοῦ ἀντιλέγεται* Acts 28, 22; **ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “was acceptable to his master” [Ov. 287, 23] Joseph 38, 1; **ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “were beloved by their husbands” Isaac I, 244 v. 414; **ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “is burdensome to you” Ov. 173, 27; **ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “beloved by” often;—**ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “dreadful to the universe” Moes. II, 98 v. 336, and in like usage,—frequently; **ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “who was odious to him” Ov. 161, 20; similarly **ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “who were considered by men as righteous” Isaac II, 192 v. 633.—**ܕܥܡܐ** denotes the subject of speech or thinking &c.—“about” (= Latin “*de*”); **ܕܥܡܐ** is often similarly used. It occurs in data of measurement, in cases like **ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “at a place, 2 miles from the prophet” Land II, 345, 9; **ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “who found him-

(¹) **ܐܠܗܐ**, in imitation of the Greek *ἤ*, sometimes takes the place of this phrase of comparison, **ܐܠܗܐ**. Thus Matt. 11, 22 P. C. S.; 11, 24 P. C. S.; Mark 6, 11 P.; 10, 25 P. S.; Luke 10, 12 P. (C. S. **ܐܠܗܐ**); 10, 14 P. (C. S. **ܐܠܗܐ**); 15, 7 P. S. (C. and Aphr. 142, 9 **ܐܠܗܐ** without **ܐܠܗܐ**); 18, 25 P. C. S. So with a complete sentence **ܐܠܗܐ** instead of **ܐܠܗܐ** is found in Luke 16, 17 P. S.; 17, 2 S. (P. C. **ܐܠܗܐ**). Thus too in rare cases even in ancient original writings, *e. g.* Ov. 175, 22. Servile versions accordingly use this **ܐܠܗܐ** = *ἤ* even for the simple comparative **ܐܠܗܐ**, *e. g.* John 5, 1 Hark.; Is. 13, 12 Hex.

self three miles distant from the monastery” Sim. 359, 10; **ܠܗܘܐ ܕܠܝܬܐ ܕܡܢ ܕܡܢܬܐ ܕܠܝܬܐ ܕܡܢ ܕܡܢܬܐ** “the mountain was two miles distant from their town” Sim. 354 *inf.* (where **ܠܗܘܐ** might even have been wanting, § 243) &c.—**ܠܗܘܐ ܕܡܢ ܕܡܢܬܐ** “once” Bedjan, Mart. II, 609, 3; **ܠܗܘܐ ܕܡܢ ܕܡܢܬܐ** “many times” Jos. St. 50, 6.—**ܠܗܘܐ ܕܡܢ ܕܡܢܬܐ** *ܐܠܐܒܐܣܬܪܐ* Matt. 26, 4; **ܠܗܘܐ ܕܡܢ ܕܡܢܬܐ** *ܐܠܐܒܐܣܬܪܐ* John 6, 9; **ܠܗܘܐ ܕܡܢ ܕܡܢܬܐ** “he had grace in himself” Sim. 334, 4 &c.; **ܠܗܘܐ ܕܡܢ ܕܡܢܬܐ** *ܕܐܝܡܢܐܝܢ* John 8, 48, 52 S. (P. *ܕܡܢ ܕܡܢܬܐ*); **ܠܗܘܐ ܕܡܢ ܕܡܢܬܐ** “upon whom (as a burden) they were quartered” Jos. St. 87, 16.—**ܠܗܘܐ** scarcely ever indicates the mere direction “to”, but often on the other hand the hostile sense “against”. (On **ܠܗܘܐ** “within” v. § 360.)

§ 251. The construction of the words **ܕܡܢ ܕܡܢܬܐ**, **ܕܡܢ ܕܡܢܬܐ**, **ܕܡܢ ܕܡܢܬܐ** has considerable variety. They may have a simple noun following, as in **ܕܡܢ ܕܡܢܬܐ** “between the houses” Ov. 212, 9; **ܕܡܢ ܕܡܢܬܐ** “between the wings” Moes. II, 146 v. 1081; **ܕܡܢ ܕܡܢܬܐ** “among them” often; **ܕܡܢ ܕܡܢܬܐ** “in his thought” Aphr. 338, 2; **ܕܡܢ ܕܡܢܬܐ** “amongst the Powers” Spic. 12, 10 &c. But when various members are concerned, these may be connected by a **ܐܠܐ** merely, as in the Testament of Ephr. **ܕܡܢ ܕܡܢܬܐ ܕܡܢ ܕܡܢܬܐ** “between the Father, the Son, and the Spirit” (where Overbeck’s text 147 *ult.* has **ܕܡܢ ܕܡܢܬܐ**); and thus frequently in the O. T., but no doubt a Hebraism. The usual practice is to mark the second member by **ܕܡܢ ܕܡܢܬܐ**, with or without **ܐܠܐ**. Moreover in this method there are several modifications, in which it is to be noticed that the most usual of the three forms of the prep. viz **ܕܡܢ ܕܡܢܬܐ**, cannot take a suffix directly but only through the interposition of **ܕܡܢ ܕܡܢܬܐ**. (1) **ܕܡܢ ܕܡܢܬܐ ܕܡܢ ܕܡܢܬܐ** “between the Romans and the Persians” Jos. St. 9, 4; **ܕܡܢ ܕܡܢܬܐ ܕܡܢ ܕܡܢܬܐ** “between life and death” *ܗܡܡܐܝܢ* Luke 10, 30 C. S.; **ܕܡܢ ܕܡܢܬܐ ܕܡܢ ܕܡܢܬܐ** “between the man and the woman” Matt. 19, 10; **ܕܡܢ ܕܡܢܬܐ ܕܡܢ ܕܡܢܬܐ** “between me and thee” Zingerle’s Chrest. 411 v. 46 (Jac. Sar.); **ܕܡܢ ܕܡܢܬܐ ܕܡܢ ܕܡܢܬܐ** “between him and the tree” Aphr. 448, 6 &c.—**ܕܡܢ ܕܡܢܬܐ ܕܡܢ ܕܡܢܬܐ** “between him and his father” Ov. 400, 19; **ܕܡܢ ܕܡܢܬܐ ܕܡܢ ܕܡܢܬܐ** (Var. *ܕܡܢ ܕܡܢܬܐ*) “between thee, thy mother, and thy brother” Joseph 225 *ult.* (= Ov. 311, 21) &c. (2) **ܕܡܢ ܕܡܢܬܐ ܕܡܢ ܕܡܢܬܐ** “between the higher and the lower” Moes. II, 122, v. 724; **ܕܡܢ ܕܡܢܬܐ ܕܡܢ ܕܡܢܬܐ** “between sleeping and waking” Zingerle’s

Chrest. 396 v. 7; **ܥܝܒ ܐܝܬ ܡܪܝܢ** “between Mars and Saturn” Spic. 17, 17; **ܥܝܒ ܡܝܢ** “between me and thee” 1 Kings 15, 19, and frequently; **ܥܝܒܐ ܡܝܢ** “by himself alone” Ov. 122, 26; **ܥܝܒܐ ܡܝܢ ܡܠܟܐ** “between them and the ark” Ephr. I, 294 F.—**ܥܝܒܐ ܡܝܢ ܪܡܐ** “between him and the Romans” Sim. 327 mid.; **ܥܝܒܐ ܡܝܢ ܡܠܟܐ** “between him and them” Ephr. I, 101 F &c. A modification of this method is met with in **ܥܝܒ ܡܝܢ ܡܠܟܐ** “between thee and him” ZDMG XXV, 339 v. 348 (with “also” for “and”). (3) More rarely with **ܥܝܒܐ**: **ܥܝܒܐ ܡܝܢ ܪܡܐ** “between Rehoboam and Jeroboam” 1 Kings 14, 30; **ܥܝܒܐ ܡܝܢ ܡܠܟܐ ܡܝܢ ܡܠܟܐ** “between the water above the firmament and the water under it” Aphr. 282, 13. (4) With repetition of **ܥܝܒܐ**: **ܥܝܒܐ ܡܝܢ ܡܠܟܐ ܡܝܢ ܡܠܟܐ** “between Abia . . . and Jeroboam” 1 Kings 15, 6, and frequently in the O. T. (Hebraism).—Several other variations are not quite settled.

With regard to *meaning*, notice **ܥܝܒܐ ܡܝܢ ܡܠܟܐ** *κατ' ἰδίαν* “they with him apart” Matt. 17, 19 C. S.;⁽¹⁾ **ܥܝܒܐ ܡܝܢ ܡܠܟܐ** *ἐν ἑαυτῷ* John 11, 38; so Ov. 122 v. 26 quoted above; **ܥܝܒܐ ܡܝܢ ܡܠܟܐ** “by himself” Mart. I, 243 mid.;—farther, **ܥܝܒܐ ܡܝܢ ܡܠܟܐ ܡܝܢ ܡܠܟܐ** “twenty five, however, between men and women” Mart. I, 137 *inf.*; **ܥܝܒܐ ܡܝܢ ܡܠܟܐ ܡܝܢ ܡܠܟܐ** “for which of us two is a magician?” Bedjan, Mart. II, 612, 14. For the comprising or grouping sense, when used with numerals, v. § 240 B.

Prepositional
Phrases
treated like
Substan-
tives.

§ 252. **ܥܝܒܐ ܡܝܢ ܡܠܟܐ** “that which is between the eyes” [*τὰ μέτωπα*], **ܥܝܒܐ ܡܝܢ ܡܠܟܐ** *Μεσσοποταμία* &c. are treated altogether like substantives, *e. g.* **ܥܝܒܐ ܡܝܢ ܡܠܟܐ** *ܥܝܒܐ ܡܝܢ ܡܠܟܐ* “on his brow” Sim. 282 *inf.*; **ܥܝܒܐ ܡܝܢ ܡܠܟܐ** “on his neck” Bedjan, Mart. II, 229, 10 &c.—The expression **ܥܝܒܐ ܡܝܢ ܡܠܟܐ** in Ov. 185, 3 is of the very same character, and means “something sufficient under his head”, or “something large enough for being under his head”, *i. e.* “as a support for his head”.

(¹) In Matt. 18, 15, even the Greek text has the Aramaic idiom *μεταξὺ σοῦ καὶ αὐτοῦ*; Syr. **ܥܝܒܐ ܡܝܢ ܡܠܟܐ**.

A. PERSON AND GENDER.

Subject of
the 3rd
Pers. not
expressed.

Impersonal Expression "It".

258, 4 (= Ov. 328, 25); **ܐܚܝܬܐ ܕܗܝܐ** “she was full of complaints” Ov. 155, 10, and thus frequently (as **ܐܚܝܬܐ ܕܗܝܐ** Joseph 206, 4 *ab inf.*) &c. Cf. farther **ܐܠܐ ܕܠܐ ܕܠܐ ܕܠܐ ܕܠܐ** “let it not come to thee (as an annoyance) to blot out” = “and be not concerned about blotting out” Isaac II, 348 v. 1858 (sprung from cases like **ܐܠܐ ܕܠܐ ܕܠܐ ܕܠܐ ܕܠܐ** “let not this thing come [as a vexation] into thy mind” = “take not this to heart” 2 Sam. 13, 20).—The original Subject is farther indicated by a personal pronoun in **ܐܚܝܬܐ ܕܗܝܐ ܕܗܝܐ** *περίλυπός ἐστιν ἡ ψυχὴ μου* Matt. 26, 38.

In other cases, however, the Masc. appears. Thus **ܐܚܝܬܐ ܕܗܝܐ** “something pained me”; **ܐܚܝܬܐ ܕܗܝܐ ܕܗܝܐ** “he mourned sincerely for those who” Ov. 180, 5; **ܐܚܝܬܐ ܕܗܝܐ** “I was eager for” (literally: “I had leisure for”); **ܐܚܝܬܐ ܕܗܝܐ** “I am zealous for”; **ܐܚܝܬܐ ܕܗܝܐ** “it is spacious for me”, “I have freedom”; **ܐܚܝܬܐ ܕܗܝܐ** “it is pleasing to me”,—“it is displeasing to me” &c. One says (**ܐܚܝܬܐ ܕܗܝܐ**) “I am offended”, “I am vexed” (with **ܐܚܝܬܐ ܕܗܝܐ** and **ܐܚܝܬܐ ܕܗܝܐ** “about”), and along with these the personal form **ܐܚܝܬܐ** is also used.

B. In meteorological occurrences we have in the fem. **ܐܚܝܬܐ**, **ܐܚܝܬܐ** “it has become clear”, “it has become dark”, but also **ܐܚܝܬܐ** (m.) “it has become clear”. So too **ܐܚܝܬܐ ܕܗܝܐ** “before it was yet making for daylight” Sim. 313 *inf.* (Lond. Cod. quite different), overagainst **ܐܚܝܬܐ ܕܗܝܐ** *ibid.* 306, 6 (Lond. Cod. merely **ܐܚܝܬܐ**) (cf. **ܐܚܝܬܐ ܕܗܝܐ** “before it was yet making for evening” *id.* 306, 4). Similarly **ܐܚܝܬܐ ܕܗܝܐ** “it is coming near the darkening”, it is drawing toward nightfall” Luke 24, 29 C. S. Cases like **ܐܚܝܬܐ** “it rained” and **ܐܚܝܬܐ** “that it rain” James 5, 17 Hark. do not appear to occur in ancient original writings. Notice however **ܐܚܝܬܐ ܕܗܝܐ** “as if it dropped heavenly dew upon him” Sim. 382, 3. Cf. farther **ܐܚܝܬܐ ܕܗܝܐ** *ψυχος ἦν* “it was cold” John 18, 18; Aphr. 343, 10; **ܐܚܝܬܐ ܕܗܝܐ** *σκοτίας ἐστὶ οὐσης* John 20, 1.

C. When an indefinite “it” is comprised in a phrase it is generally expressed by the fem. sing.: **ܐܚܝܬܐ ܕܗܝܐ ܕܗܝܐ** “but if it is

(¹) The correct reading in Lond. Cod.; the printed Ed. gives **ܐܚܝܬܐ**.

possible, and is not burdensome to you" Ov. 173, 26; **ܐܝܢ ܕܝܠܐ** "as it comes", "any way" frequently; **ܐܝܢ ܕܝܠܐ ܡܝܬܝܠ ܕܝܠܐ** "if it had been possible" Ov. 201, 1; **ܐܝܢ ܕܝܠܐ ܡܝܬܝܠ ܕܝܠܐ** "for it does not suit Saul" Aphr. 342, 4; **ܡܝܬܝܠ ܕܝܠܐ ܡܝܬܝܠ ܕܝܠܐ** "it was possible for him", "he could" (literally "there was room in his hands"), *e. g.* **ܡܝܬܝܠ ܕܝܠܐ ܡܝܬܝܠ ܕܝܠܐ** "and they could not fight" Ov. 89 *ult.*, and even **ܡܝܬܝܠ ܕܝܠܐ ܡܝܬܝܠ ܕܝܠܐ** "whatever he can provide" Lev. 14, 30; **ܡܝܬܝܠ ܕܝܠܐ ܡܝܬܝܠ ܕܝܠܐ** "whatsoever he could" Jos. St. 23, 16, Note 2; and also with the phrase enclosed, **ܡܝܬܝܠ ܕܝܠܐ ܡܝܬܝܠ ܕܝܠܐ** "what can I do?" Kalilag and Damnag, 52, 16, and many like cases. Along with **ܡܝܬܝܠ ܕܝܠܐ ܡܝܬܝܠ ܕܝܠܐ** "it comes as far as his hands", ["it is within his reach"] "he can do it" Ov. 217, 15 &c., the masc. is found in **ܡܝܬܝܠ ܕܝܠܐ ܡܝܬܝܠ ܕܝܠܐ** Spic. 5, 13. The masculine occurs also in passive forms of expression like **ܡܝܬܝܠ ܕܝܠܐ ܡܝܬܝܠ ܕܝܠܐ** "it has been forgiven him" Aphr. 40, 8; **ܡܝܬܝܠ ܕܝܠܐ ܡܝܬܝܠ ܕܝܠܐ** "as it seemed good to that being" Spic. 12, 19; **ܡܝܬܝܠ ܕܝܠܐ ܡܝܬܝܠ ܕܝܠܐ** *δοθήσεται ὑμῖν* Matt. 7, 7; **ܡܝܬܝܠ ܕܝܠܐ ܡܝܬܝܠ ܕܝܠܐ** *μετρήσεται ὑμῖν* Matt. 7, 2. Cf. farther **ܡܝܬܝܠ ܕܝܠܐ ܡܝܬܝܠ ܕܝܠܐ** "how it is" Aphr. 31, 6; **ܡܝܬܝܠ ܕܝܠܐ ܡܝܬܝܠ ܕܝܠܐ** "thus is it" Aphr. 154, 8; **ܡܝܬܝܠ ܕܝܠܐ ܡܝܬܝܠ ܕܝܠܐ** "and it is not of foreign sort" Ephr. III, XXXIII mid.

The gender fluctuates also in those Verbal expressions in which a complete sentence with **ܐܝܢ** "that" takes the place of the Subject: **ܐܝܢ ܕܝܠܐ** "it happens, that" Aphr. 505, 15, and **ܐܝܢ ܕܝܠܐ** Ov. 63, 21; **ܐܝܢ ܕܝܠܐ** Aphr. 68, 12, and frequently; **ܐܝܢ ܕܝܠܐ** and **ܐܝܢ ܕܝܠܐ** "it stands written, that" frequently; **ܐܝܢ ܕܝܠܐ ܡܝܬܝܠ ܕܝܠܐ** "it did not seem to him, that" Jos. St. 57, 16, but **ܐܝܢ ܕܝܠܐ ܡܝܬܝܠ ܕܝܠܐ** "it thus appeared (good) to us, that" Aphr. 304, 14; **ܐܝܢ ܕܝܠܐ ܡܝܬܝܠ ܕܝܠܐ** "that thou mightest not think, that" Jos. St. 34, 18; **ܐܝܢ ܕܝܠܐ ܡܝܬܝܠ ܕܝܠܐ** "it is well known, that" Ov. 63, 12, but **ܐܝܢ ܕܝܠܐ** *ibid.* 73, 1 and 4; **ܐܝܢ ܕܝܠܐ** and **ܐܝܢ ܕܝܠܐ** "it is said, that"; **ܐܝܢ ܕܝܠܐ** "it is impossible, that" Luke 17, 1; **ܐܝܢ ܕܝܠܐ ܡܝܬܝܠ ܕܝܠܐ** "that it may be to thee certain, that" Aphr. 168, 7; and thus frequently **ܐܝܢ ܕܝܠܐ ܡܝܬܝܠ ܕܝܠܐ**; **ܐܝܢ ܕܝܠܐ ܡܝܬܝܠ ܕܝܠܐ** "although it be thought, that" Jos. St. 8, 2. It is always masculine, however, in **ܐܝܢ ܕܝܠܐ**, **ܐܝܢ ܕܝܠܐ** "it is fitting, that".

The masculine prevails in the case of the Inf. with **ܐܝܢ**, *e. g.* **ܐܝܢ ܕܝܠܐ ܡܝܬܝܠ ܕܝܠܐ** "and it is not enjoined thee to tire thyself out" Aphr. 230, 5; except in established phrases, as in **ܐܝܢ ܕܝܠܐ ܡܝܬܝܠ ܕܝܠܐ** (*v. supra*).—

Thus too the fem. is retained in verbs like ܐܠܝܬܝ ܕܥܠܝܬܝܐ, ܐܠܝܬܝ ܕܥܠܝܬܝܐ “I am vexed, that . . .” or “I am vexed to . . .”; ܐܠܝܬܝ ܕܥܠܝܬܝܐ “I desire”; “that”, ܕ “to” (cf. ܐܠܝܬܝ ܕܥܠܝܬܝܐ “this I desire,—to go to Jerusalem” Ov. 164, 23).

D. In such cases pure Adjectives also are treated like Participles: ܐܠܝܬܝ ܕܥܠܝܬܝܐ “he is not convinced, that” Aphr. 498, 6, but ܐܠܝܬܝ ܕܥܠܝܬܝܐ *ibid.*, *ult.*, and frequently; ܐܠܝܬܝ ܕܥܠܝܬܝܐ “it is well to learn” Aphr. 446 *paen.*; ܐܠܝܬܝ ܕܥܠܝܬܝܐ . . . ܐܠܝܬܝ ܕܥܠܝܬܝܐ “his commands . . . to tell,—is too much” (“his injunctions . . . are too numerous to mention”) Ov. 178, 16; ܐܠܝܬܝ ܕܥܠܝܬܝܐ . . . ܐܠܝܬܝ ܕܥܠܝܬܝܐ “to speak of the prudence . . . would be too much” Ov. 190, 24. But the masc. preponderates in such cases.

Compare with this section, § 201 *supra*.

B. TENSES AND MOODS.

PERFECT.

Tempus
Historicum.

§ 255. The Perfect denotes past action; accordingly it is the tense of *Narration*, the proper *Tempus historicum*: every narration from the first verse of Genesis onward supplies examples in abundance.

Pure
Perfect.

§ 256. It farther denotes the *completed result* (the *pure Perfect*): ܐܠܝܬܝ ܕܥܠܝܬܝܐ . . . ܐܠܝܬܝ ܕܥܠܝܬܝܐ “thy letter I have received” Aphr. 6, 1; ܐܠܝܬܝ ܕܥܠܝܬܝܐ . . . ܐܠܝܬܝ ܕܥܠܝܬܝܐ “and so the Lord has farther said thus to his disciples” Aphr. 7 *ult.*; ܐܠܝܬܝ ܕܥܠܝܬܝܐ . . . ܐܠܝܬܝ ܕܥܠܝܬܝܐ “the scorpion with its sting strikes him who has given it no offence” Spic. 7, 20 &c. Such a Perfect, expressing the result of a prior occurrence, has often for us the appearance of a Present: thus ܐܠܝܬܝ ܕܥܠܝܬܝܐ “has become” γέγους often = “is” (but also “was”); ܐܠܝܬܝ ܕܥܠܝܬܝܐ “is not”, *e. g.* Aphr. 84, 12, 19; 158, 20 &c.; ܐܠܝܬܝ ܕܥܠܝܬܝܐ “desire has come to me”, “I desire”; ܐܠܝܬܝ ܕܥܠܝܬܝܐ “I am (become) weary of my life” Gen. 27, 46 (§ 254 A); ܐܠܝܬܝ ܕܥܠܝܬܝܐ “now I know” Aphr. 497, 17; ܐܠܝܬܝ ܕܥܠܝܬܝܐ “now I know” Mart. I, 244, 8 &c. Yet upon the whole this use is not of frequent occurrence in Syriac; with ܐܠܝܬܝ ܕܥܠܝܬܝܐ in particular the more distinct active participle is employed in preference.

§ 257. The action which is expressed by the Perf. may have happened prior to an action already narrated (*Pluperfect*): **وَحَجَّ جِهَ زَحْنًا** “and he did according to his will in all that he had commanded him” Mart. I, 124, 9; **وَبَ تَبَعَدَ** “whom he had married” (*ἐγάμησεν*) Mark 6, 17 P. (S. **وَبَعَدَ**); **وَلَمَّا جَعَلَ جِهَ زَحْنًا** *νομίζων ἐκπεφευγέναι τοὺς δεσμίους* Acts 16, 27. And just as little is expression given to the relative distinction of the tenses in cases in which we put the pluperfect first, *e. g.* in **وَلَمَّا جَعَلَ جِهَ زَحْنًا** “those whom that one had led astray, he turned to the truth” Ov. 159, 14, or after **فَ** “since” and similar conjunctions.

§ 258. The Perfect in certain cases stands also for the *Perfectum futuri*. This is specially common after the conditional conjunction of time—**مَلَا** “when”, “if”,—where sometimes the principal clause is also furnished with a Perfect; **مَلَا فَمَلَّ** “when we shall have circumcised ourselves” Gen. 34, 22; **مَلَا فَمَلَّ** “when the Lord shall have delivered up . . . I will thresh” Judges 8, 7; **وَمَلَّ فَمَلَّ** “and all who seek, find (at the last day), if they have asked” Aphr. 304, 9; **وَمَلَّ فَمَلَّ** “as soon as they have risen, they turn back (forthwith) to Sheol” Aphr. 433, 11. So is it with the statement of permanent conditions, or of actions continually repeated: **مَلَا فَمَلَّ** “if he believes, he loves” Aphr. 7, 11; **مَلَا فَمَلَّ** “when man draws near to faith, he establishes himself upon a rock” Aphr. 7, 2 &c. But in all these cases the Part. act. may stand after **فَ**. In **مَلَا فَمَلَّ** “when the body of the righteous rises and is changed, it is called heavenly, and that which is not changed, is called earthly, in accordance with its nature” Aphr. 157, 12, the Perfect is made choice of directly in the principal clause, and correspondingly in the parallel sentence, where **فَ** appears for the temporal conjunction **فَ**. Moreover **فَ** may be used to introduce even the pure Past, *e. g.* **فَ** “when they had done away with” Aphr. 15, 1.

The Perfect is used as a future Perfect in true conditional clauses also, although more rarely than with **فَ**: **فَ** *καὶ μὲν ποιήσῃ*

καρπον Luke 13, 9; **إِنِ** **إِعْجَبَ** **إِلَى** “*si potuerimus*”, “if we can” Spic. 13, 2; **إِنِ** **جِئْتَ** **إِلَى** **جِئْتُ** **إِلَى** **جِئْتُ** **إِلَى** “unless thou enter, I do not let thee go”, that is, “thou must enter” Sim. 286 mid.; **إِنِ** **سَرِجَافَ** **إِلَى** **إِلَى** “unless I see him, there is no way out (of the difficulty)”, that is, “nothing will do, except my seeing him” Jac. Sar. Alexander (Zeitschrift für Assyriologie VI, 368 v. 155); **إِنِ** **إِلَى** **إِلَى** **إِلَى** “unless I am first convinced” Spic. 2, 14. Cf. also Matt. 18, 15—17, where however C. and S. (like Aphr. 298, 4 *sqq.*) have in part the Impf. In the apodosis we meet thus with **إِنِ** **إِنِ** **إِنِ** **إِنِ** “and if not, thou restorest him” Jul. 217, 26.

In the same way the Perf. stands in sentences with **إِنِ**—**إِنِ** “either ... or”; “whether ... or whether”: **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** “that thou mayest not again have to weary thyself in seeking him, whether thou find him or not” Aphr. 144, 22; **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** “he either greatly exalts our consideration, or he humiliates us to the very depth” Joseph 196 *ult.* [Ov. 296, 17]; **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** “I go to meet him as a foe, whether he kill me, or I him” John Eph. 349, 13 (cf. Jul. 88, 21; Simeon of Bēth Arshām, 9, 14, and many others).

In Hypo-
thetical
Clauses.

§ 259. The Perfect is very extensively employed in hypothetical sentences like **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** “if we had not delayed, we should already have returned” Gen. 43, 10 &c. (§ 375 A). With these are ranked cases like **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** “O that one would roll away!” Mark 16, 3; **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** “O that one would say to me!” Sim. 301 *inf.*; **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** “O that one would show you my sins, then would all of you spit in my face!” Ov. 140, 19; cf. Num. 11, 4; 2 Sam. 18, 33; Job 11, 5; 13, 5; 14, 13; **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** “when might it indeed be evening?” = “would that it were evening at last!” Deut. 28, 67; cf. Ps. 41, 6; **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** frequently in the O. T. To this class also belong **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** “then would I have been ended and no eye would have seen me” Job 10, 18; **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** “then would I have sent thee” Gen. 31, 27; **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** “then wouldest thou (f.) have been bound to be afraid ... and to be zealous” Aphr. 48, 10; thus even **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** **إِنِ** Matt.

§ 260. The Perf. often stands before an Adj. or Part. to denote a Wish, an Advice, or a Command. Originally the Perf. was meant to indicate the accomplishment of the action as completely certain,—as good as already done. This occurs particularly in the 2nd pers. Thus often سَجِمَ لَكَ “farewell”, ἔρρωσο; لَكَ اِجْلًا جِبْ طοίσι δμοίως Luke 10, 37; جِبْ اِجْلًا مُنْهَمُونَةُ Hebr. 13, 7; جِبْ اِجْلًا اِلٰی اِيَّاهُ “take pains (take thou the burden) and curse me” Sim. 316 ult.; اِصْنَبْ حَرْفًا “but instead of this, be ye assiduous in fasting” Ov. 174, 14; اِصْنَبْ اِيَّاهُ “but know” Philox. 570, 11; اِصْنَبْ اِيَّاهُ مَعْلًا “know therefore” Aphr. 55, 18. So farther, Matt. 5, 25; Luke 13, 14; Mark 11, 25 S.; 13, 33 S.; 13, 35 S.; Eph. 6, 9 &c. In the 3rd pers.: اِلٰی اِصْنَبْ جَزْبَ مَقْتَلًا “the priests are not to use force”; Ov. 215, 11 (where there are more cases, varied with اِصْنَبْ); اِلٰی اِصْنَبْ خَالًا جِبْ “let her be esteemed” Addai 44 ult.; اِلٰی اِصْنَبْ مَحْمَلًا جِبْ “they are to be constantly with them” Ov. 215, 11; اِلٰی اِصْنَبْ مَحْمَلًا جِبْ “they must receive blame” Statuti della Scuola di Nisibi 25, 9.

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in cases exactly corresponding to those which have it and standing close beside them. It has become so much of an expletive that it is found not seldom in narrative proper: **ܡܝܚܕܐ ܕܥܕܐ ܕܡܝܚܕܐ** “they gave him baptism” Sim. 268; **ܡܡ ܡܝܚܕܐ ܕܡܝܚܕܐ** “he arose and took him with him” Ov. 169, 26, and thus often in the ancient document in the Chron. Edess., in Ephr., Jac. Sar. &c.

IMPERFECT.

§ 264. The Imperfect stands in complete contrast to the Perfect Future. in cases like **ܕܡܝܚܕܐ ܕܡܝܚܕܐ** “the righteous judgment of God in which he will render account” Ov. 200, 13; **ܐܠܐ ܡܝܚܕܐ ܕܡܝܚܕܐ** “there will not again be a flood” Gen. 9, 11; “these three things I have explained to thee by letter” (**ܕܡܝܚܕܐ ܕܡܝܚܕܐ**): ‘other matters’ **ܕܡܝܚܕܐ** “I shall explain to thee by letter from time to time” Aphr. 319 concl. &c.

§ 265. In conditional sentences the Impf. not seldom stands after **ܕܡܝܚܕܐ** in which case it is the participle which appears for the most part in the apodosis: **ܕܡܝܚܕܐ ܕܡܝܚܕܐ** “if thou turnest away thy countenance, the inhabitants thereof come to an end” Aphr. 493 *ult.*; **ܕܡܝܚܕܐ ܕܡܝܚܕܐ** “but if it happens that it proceeds actually from us, the knowledge of its operation is uprooted from our soul” Philox. 552, 20 &c. The Impf. is found in both clauses in **ܕܡܝܚܕܐ ܕܡܝܚܕܐ** “if we speak, we come short” Aphr. 496, 8; **ܕܡܝܚܕܐ ܕܡܝܚܕܐ** “if ye will be persuaded by me and will hearken unto me, ye shall not only eat of the fat of the earth, but also inherit the blessedness of heaven” Ov. 174 *ult.* (paraphrased from Is. 1, 19) &c. In like manner with **ܕܡܝܚܕܐ**: **ܕܡܝܚܕܐ ܕܡܝܚܕܐ** “fishes die, when they come up into the air” Aphr. 494, 9; **ܕܡܝܚܕܐ ܕܡܝܚܕܐ** “and not even when one stands on a high mountain, does his eye reach to everything far and near” Aphr. 199, 12 &c. But in these cases the Participle is, throughout, the more usual form (cf. § 271).

Imperfect
in Condi-
tional
Sentences.

Modal
Colouring.

§ 266. For the simple statement of the momentary or the continuous Present the Impf. is not readily used: on the other hand it is common whenever any reference to the future, or the slightest modal colouring, appears, *e. g.* **أَبْدَأُ** “I will begin” Spic. 13, 19; **حِينَئِذٍ** “now some one may say” Spic. 6, 21; **كَمَا يَكُونُ** “as one might say” “as if, for instance, one should say” frequently; **مَنْ لَا يَعْجَبُ** “who would not wonder?” Anc. Doc. 103, 13; **فَمَاذَا نَعْمَلُ** “what are we to say then?” Sim. 303 mid. (wanting in the London Cod.). The Impf. is precisely the proper form for a wish, request, summons, or command. Thus, for instance, **أَقِمْ لِي** “*dicas mihi*” Aphr. 313, 12 (mocking request); **وَتَعْبِدْ بَعْدَ ذَلِكَ** “and then may you promise” Aphr. 71, 21; **نَتَوَقَّعُ** “let us await” Aphr. 103, 4; **يُخَضِّعْ بَعْدَ ذَلِكَ** “let us then humble ourselves” Aphr. 119, 5; **يَقْبَلْ** “let him accept” Aphr. 86, 13; **وَلَا تَكْذِبْ** “and let not revilings come out of our mouth” Aphr. 105, 2; **يُضْحِكْ وَلَا تَحْزَنْ** “let him suffer oppression, but not oppress” Aphr. 117, 9 &c.

The 2nd pers. of the Impf. with **لَا** is the direct contrary of the Imperative: **لَا تَخَفْ** “fear thou not” &c. Without **لَا** however the 2nd person of the Impf. is but seldom used with imperative force; the Impt. is the proper mood for this.

Dependent
Imperfect.

§ 267. The Impf. is farther the tense of dependent, subordinate clauses pointing to the future, even though the principal clause may lie in the past: **وَيُؤَيِّدُونَهُ** “and they will urge him to pray for them” Sim. 290 mid.; **حَتَّىٰ يَكُونُ كَيْفَ يَسْأَلُ** “for this is an admirable thing, that one should know how to ask questions” Spic. 1, 20; **إِنْ لَا تَقْدِرُ** “if thou canst not justify thyself” Aphr. 270, 5; **أُرِيدُ أَنْ أَتَكَلَّمَ** “I wish to explain to thee” Aphr. 345, 1; **وَتَسْمَعُ مَجْزَلًا** “love peace that ye may receive the reward” Aphr. 304, 17—**حَتَّىٰ يَكُونُ كَيْفَ يَسْأَلُ** *ἕως ἃν ἀναρῇ* Acts 16, 27; **أَمَّا هَارْدَاسُ** “Mordecai advised that Esther should fast” Aphr. 414, 5; **وَمَّا كَانَ** “while he wanted to give them blood to eat” Mart. I, 122, 6; **بَدَأَ** “began to attack” Moes. II, 64, 1; **لَا يَنْبَغِي لَهُمْ** “for it is not commanded them . . . to worship” Anc. Doc. 43, 25; **أَتَمَّ** “he obliged

him to take" Ov. 167, 17; **يَعِدِيهِ جِهَ عَمَر** "he set himself to become agreeable to him" Mart. I, 122, 16, and thus in many other instances. So too after the words which mean "until, before, ere": **لَمْ يَتَّكِلْ إِلَّا** "Noah did not take a wife until God had spoken to him" Aphr. 235 *ult.*; **لَمْ يَلْزَمْ إِلَّا بِدَهْشَم** "he kept the righteousness which is in the law, before the law had yet been given" Aphr. 25, 5; **جِهَ إِلَّا يَرْجِدَ يَمَدَ دِهَ** "gave his blood before he was crucified" Aphr. 222, 5; **فَأَصْحَهُ جَارُجَلْ :أَبَدَمَ مَهْمَ يَصْجَرْ** "who reigned in the land of Edom before there reigned a king over the children of Israel" Gen. 36, 31; **إِسْرَ :أَلِهَدَقَ** "as it was, before he had yet taken a body" Ov. 198, 1 &c. Here the Perf. might stand in every case (§ 262), but the Impf. is more usual. Similarly **فَعِ جِهَ إِلَّا يَحْفَ** "before we entered" Jul. 45, 2.—Cf. farther **جِهَ مَهْلَا أَتَلْ :يَمَحْفَدَ قَمَهْلَا** "when the time came for Moses to die" Aphr. 161, 7.

The Impf. appears with this sense, even when the dependence is not plainly expressed: **إِلَّا يَبْنَى أَنَا إِحَلْ** "I do not know how to build" Sim. 271, 4; **إِلْ جَمَهْلَا جِهَ مَبْعَهْلَا :أَنَذَا حَيْفَلْ** "if thy holiness commands me to go down to the sea" Sim. 336, 13; **يَنْجَسُ إِحَدَلْ** "leaves me in shame" ZDMG XXIX, 116 *ult.*; **إِعْدَلْ** (جَنَلْ) **إِدَّ** *δός μοι πιεῖν* John 4, 7 and 10; **عَدَفِيَسُ إِيْعَنُ** "let me send" ("grant me that I send") Jos. St. 76, 5; **إِجْمَ دِهَ بَقَمَلْ** "bring out thy son (that) he may die" Judges 6, 30 (similarly Judges 20, 13); **جِتَهْلَا أَوْفَ بَلَزَحَكْ** *ἀπολύσον τοὺς ὄχλους, ἵνα ἀπελθόντες κ. τ. λ.* Matt. 14, 15 C. (P. **بَلَزَحَكْ**), and often similarly used in the Gospels, especially in S. (Cf. on the one hand § 272, and on the other § 368).

§ 268. A. The combination of the Impf. with the Perf. **لَمَّا** appears sometimes in conditional clauses, to denote an action frequently repeated: **لَمَّا يَأْتِ أَلَفَ بَارِجَ :أَلْ** "*si quis dicebat*" Land II, 97 *ult.*; **وَلْ يَأْتِ :جَلْ جَهْنِجَ إِجْمَدَ** "*et si plus quam viginti sumebat*" *ib.* 93 *ult.*, and so **لَمَّا :يَبْ جِهَ حَسَبْ** "*for as often as he came to any place*" *ib.* 251, 14; **لَمَّا :يَبْ بَنَزَرْ** "*whenever he was angry*" Ov. 186, 21 &c. Similarly **لَمَّا :يَبْ :جَفَلْ** "*in every thing . . . which was required*" Land II, 201, 7. For such cases the Part. with **لَمَّا** is far more

Imperfect
with **لَمَّا**.

PARTICIPLES.

§ 269. The *Active Participle*, when it forms the predicate, denotes, as a Nominal form, first of all a condition, without reference to a definite time. Such a condition generally represents itself to us as a *present condition*; and in this respect the Active Participle is not distinguishable from any other predicative adjective: **قَتْلًا أَنَا** “killing (am) I” is exactly like **أَنَا قَدْ** “just (am) I”. But its close connection with the finite verb gives the Participle a more verbal character, which is specially shown by the circumstance that the bare participial form can dispense altogether with the expression of the 3rd person as a subject (§ 253); it farther appears for the Impf. over a wide range, and becomes almost a tense, without, however, losing completely its Nominal character. Although its chief use is to express the Present, yet it is not a true Present; precisely where it has the appearance of being so, it might for the most part be taken as an Adjective proper.

The Active Participle thus denotes very frequently the continuing as well as the momentary Present, and in this meaning it almost entirely supplants the Impf. Examples abound: the following may illustrate the transition from the representation of quite constant conditions to a statement of what is momentary: **أَنَّا لَنَكُلُّ لَحْمًا** “for the lion by its nature eats flesh (always)” Spic. 7, 14; **يَهْدِمُ نَفْسَهُ مَنْ يَقْبَلُ رِشْوَةً** “he ruins himself whoever accepts a bribe, but he who hates to take a bribe lives (חייה)” Prov. 15, 27; **يَهْدِمُ نَفْسَهُ مَنْ يَقْبَلُ رِشْوَةً** “for as soon as his friends hear the dear name of Rabbulā, love for him is inflamed in their hearts and their bosoms glow” Ov. 202, 12; **أَنَا أَسْمَعُ** “now also I receive his command” Ov. 172, 5; **نَحْنُ نَرَى** “we figure (for you herewith) the image” Ov. 159, 4 &c.

§ 270. The Participle stands plainly in direct antithesis to the past *Future* in **لَمَّا جَاءَ كَلِمَةُ اللَّهِ** “the word of God—no man has come, or comes, to the end of” Aphr. 101, 17. Thus the Part. often appears for *the Future*, whether it be that the condition is set be-

some one may say" Jos. St. 5, 13; 42, 15, where the Impf. might stand quite as well.

§ 272. In a considerable number of instances the Part. stands for ^{In Depend-}ent Clauses. a Future action, instead of the Impf., even in dependent clauses: **ܕܢܝܫܡ ܕܝܫܡܐ** "till his body rise again" Ov. 208, 21; **ܕܢܝܫܡ ܕܝܫܡܐ** "until love for him come" Aphr. 39, 13; **ܕܢܝܫܡ ܕܝܫܡܐ** "till they should offer incense" Guidi, Sette Dormienti 24 v. 43; **ܕܢܝܫܡ ܕܝܫܡܐ** "and he ministered for many years till he was taken up" Aphr. 273, 2; **ܕܢܝܫܡ ܕܝܫܡܐ** "he placed with them as a pledge and hostage Kawādh his son till he should send (them) to them" Jos. St. 10, 17 and many like examples with **ܕܢܝܫܡ**. — **ܕܢܝܫܡ ܕܝܫܡܐ** "that we confidently assume that we shall live" Aphr. 459, 18; **ܕܢܝܫܡ ܕܝܫܡܐ** "give me hostages that you will not come in pursuit of me" Jos. St. 61, 2: **ܕܢܝܫܡ ܕܝܫܡܐ** "dost thou engage, not again to do . . . ?" Sim. 292 *supr.*; **ܕܢܝܫܡ ܕܝܫܡܐ** "while he thought that they would restore to him his iniquitous possession" Mart. I, 127, 11; **ܕܢܝܫܡ ܕܝܫܡܐ** "who thought that the enemy would also seize upon Edessa (Orhāi)" Jos. St. 7, 18; **ܕܢܝܫܡ ܕܝܫܡܐ** "and the fools did not know and did not perceive that sorrow and regret would soon overtake them" Sim. 388 mid.; **ܕܢܝܫܡ ܕܝܫܡܐ** "for he had come to understand beforehand, what grievous harm would befall" Ov. 197, 6; **ܕܢܝܫܡ ܕܝܫܡܐ** "the Holy Spirit made choice of him (Noah) that from his seed even the Messiah should be born" Aphr. 236 *paen.*; **ܕܢܝܫܡ ܕܝܫܡܐ** "that they had promised to turn again unto God" Sim. 321 mid.; **ܕܢܝܫܡ ܕܝܫܡܐ** "let not vanity issue from thy mouth, lest He withdraw from thee and cease to dwell in thee" Aphr. 185, 20; **ܕܢܝܫܡ ܕܝܫܡܐ** "lest perhaps he find fault with me when he comes" Aphr. 340, 19; **ܕܢܝܫܡ ܕܝܫܡܐ** "whether perchance he saw any one"—Guidi, Sette Dormienti 27 v. 158, and many like cases. But still, the Impf. is far more usual in these cases.

The Part. stands in like manner loosely as a consequence of a verb, especially an Imperative: **ܐܦܬܝܬܝܬ ܬܐܦܬܝܬܝܬ ܐܦܬܝܬܝܬ** ἄφετε τὰ παιδία ἔρχεσθαι πρὸς με Mark 10, 14: Matt. 19, 14; **ܐܦܬܝܬܝܬ ܬܐܦܬܝܬܝܬ ܐܦܬܝܬܝܬ** ἄφετε τοὺς νέκρους θάψαι τοὺς ἑαυτῶν νέκρους Matt. 8, 22, and frequently so in the N. T. with **ܐܦܬܝܬܝܬ**, **ܐܦܬܝܬܝܬ**; **ܐܦܬܝܬܝܬ** “let him go” Sim. 283 *inf.*; **ܐܦܬܝܬܝܬ** (S. **ܐܦܬܝܬܝܬ**) **ܐܦܬܝܬܝܬ** κέλευσον ἀσφαλίσθηναι Matt. 27, 64; **ܐܦܬܝܬܝܬ ܬܐܦܬܝܬܝܬ ܐܦܬܝܬܝܬ** “bid them kill me” Mart. I, 25 mid.; **ܐܦܬܝܬܝܬ ܬܐܦܬܝܬܝܬ ܐܦܬܝܬܝܬ** “bid him sit down” John van Tella (Kleyn) 51, 3; **ܐܦܬܝܬܝܬ ܬܐܦܬܝܬܝܬ ܐܦܬܝܬܝܬ** **ܐܦܬܝܬܝܬ** εἶπε τῷ ἀδελφῷ μου μερίσασθαι μετ’ ἐμοῦ τὴν κληρονομίαν Luke 12, 13; **ܐܦܬܝܬܝܬ ܬܐܦܬܝܬܝܬ ܐܦܬܝܬܝܬ** **ܐܦܬܝܬܝܬ** “call Samson, that he may dance before us” Judges 16, 25; **ܐܦܬܝܬܝܬ ܬܐܦܬܝܬܝܬ ܐܦܬܝܬܝܬ** **ܐܦܬܝܬܝܬ** “rise, that we may go forth and pass the night” Jos. St. 29, 11; **ܐܦܬܝܬܝܬ ܬܐܦܬܝܬܝܬ ܐܦܬܝܬܝܬ** **ܐܦܬܝܬܝܬ** “into one of the pits which are in the desert cast ye him, that he may sink in the mire” Joseph 29, 7 (Ov. 283, 11); **ܐܦܬܝܬܝܬ ܬܐܦܬܝܬܝܬ ܐܦܬܝܬܝܬ** **ܐܦܬܝܬܝܬ** “take him to his father, that he may come and see” Joseph 280, 13 &c. With other forms of the verb: **ܐܦܬܝܬܝܬ ܬܐܦܬܝܬܝܬ ܐܦܬܝܬܝܬ** “suffer her not to go out” Sir. 42, 11; **ܐܦܬܝܬܝܬ ܬܐܦܬܝܬܝܬ ܐܦܬܝܬܝܬ** “that it (f.) do not allow the body to be corrupted” Philox. 524, 11; **ܐܦܬܝܬܝܬ ܬܐܦܬܝܬܝܬ ܐܦܬܝܬܝܬ** **ܐܦܬܝܬܝܬ** “permit (subj.) the wheat to increase” Ov. 192, 20; **ܐܦܬܝܬܝܬ ܬܐܦܬܝܬܝܬ ܐܦܬܝܬܝܬ** **ܐܦܬܝܬܝܬ** “I allowed them to go” Sim. 328, 4; **ܐܦܬܝܬܝܬ ܬܐܦܬܝܬܝܬ ܐܦܬܝܬܝܬ** (S. **ܐܦܬܝܬܝܬ**) **ܐܦܬܝܬܝܬ** δώσωμεν αὐτοῖς φαγεῖν Mark 6, 37. (Cf. *supra* § 267).

Farther, notice **ܐܦܬܝܬܝܬ ܬܐܦܬܝܬܝܬ ܐܦܬܝܬܝܬ** “the physician, who was skilful in healing pains” Anc. Doc. 90, 23; **ܐܦܬܝܬܝܬ ܬܐܦܬܝܬܝܬ ܐܦܬܝܬܝܬ** “grace will not accept the penitent . . .” Aphr. 153, 15 (cf. 187, 10); **ܐܦܬܝܬܝܬ ܬܐܦܬܝܬܝܬ ܐܦܬܝܬܝܬ** “is accustomed to give” Philox. 473, 23, and frequently thus with **ܐܦܬܝܬܝܬ**; **ܐܦܬܝܬܝܬ ܬܐܦܬܝܬܝܬ ܐܦܬܝܬܝܬ** “who constantly injure us” Statuti della Scuola di Nisibi 13, 8, and frequently so with **ܐܦܬܝܬܝܬ**. With special frequency, however, the Part. is found with “can” and “begin”; **ܐܦܬܝܬܝܬ ܬܐܦܬܝܬܝܬ ܐܦܬܝܬܝܬ** **ܐܦܬܝܬܝܬ** οὐ δύναται ὁ υἱὸς ποιεῖν John 5, 19 (C. **ܐܦܬܝܬܝܬ**); **ܐܦܬܝܬܝܬ ܬܐܦܬܝܬܝܬ ܐܦܬܝܬܝܬ** “can constrain” Aphr. 491, 13; **ܐܦܬܝܬܝܬ ܬܐܦܬܝܬܝܬ ܐܦܬܝܬܝܬ** “(they) cannot bring to nought” Ov. 62, 21; **ܐܦܬܝܬܝܬ ܬܐܦܬܝܬܝܬ ܐܦܬܝܬܝܬ** **ܐܦܬܝܬܝܬ** ἤρξαντο τίλλειν Matt. 12, 1; **ܐܦܬܝܬܝܬ ܬܐܦܬܝܬܝܬ ܐܦܬܝܬܝܬ** “they began circumcising” Aphr. 210, 4; **ܐܦܬܝܬܝܬ ܬܐܦܬܝܬܝܬ ܐܦܬܝܬܝܬ** “they commenced fleeing away” Sim. 342 mid. &c. Compare also **ܐܦܬܝܬܝܬ ܬܐܦܬܝܬܝܬ ܐܦܬܝܬܝܬ** ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς

ἐνέχειν, Luke 11, 53 P., for which C. S. have 'عزب صطرح وسم' (cf. § 277 Concl.).

In like manner the Part. appears, connected however with **و**, in **ج** **أَبْزَأَ نَعَمْ مَتَيَا حَفَاوَن هِإَحْ** “show me this, and then I shall be convinced by thee” Spic. 13, 6; **بَارَزْ أَلْعَضْ مَتَيَا حَفَاوَن هِإَحْ** “let one go to them from the dead, and they repent [= then they would repent]” Aphr. 384, 3; **مَتَيَا هِإَحْ هِإَحْ هِإَحْ هِإَحْ هِإَحْ** “because they had said that their bodies should be divided and that the queen should pass through the midst of their bodies, and then she would become well” Mart. I, 57 mid.

§ 273. Exceptionally the Part. denotes something on the point of happening in the past, in sentences like **ج** **مَتَيَا أَتَلْ مَتَيَا** “when the time came for him to die” Aphr. 312, 6; **لِلْأَلْ مَتَيَا مَتَيَا مَتَيَا** “they led him away to where he was to suffer punishment” Mart. I, 246 mid. (a like case *ib. inf.*); **مَتَيَا مَتَيَا مَتَيَا** “the day on which the door was to be opened was still distant” Sim. 363 mid. But the addition of **مَتَيَا** is more usual in this case (§ 277).

§ 274. Narration scarcely ever employs the Active Participle (as historical present) except in the case of **مَتَيَا**; but this **مَتَيَا**, **مَتَيَا**, **مَتَيَا**, or **مَتَيَا**, “he or she said”; “they (m. or f.) said”—is very common. Thus **مَتَيَا مَتَيَا** *καὶ ἀποκριθέντες εἶπαν* Matt. 21, 27, and frequently; accordingly the form **مَتَيَا مَتَيَا** common in the N. T. must properly have been **مَتَيَا مَتَيَا**. Something different is the Part. in lively description of dreams, as in **مَتَيَا مَتَيَا مَتَيَا مَتَيَا** *... εὐχόμενος* “and after I had said ... about midnight while I am sleeping in the tent, I see a man” Sim. 328 *supr.*, and thus frequently.

§ 275. In brief subordinate clauses the Part. often stands (like adjectives of another kind), to denote a contemporary condition in the past, especially after **ج** **مَتَيَا مَتَيَا** *ἀποκριθεὶς ... ἀγανακτῶν* Luke 13, 14; **مَتَيَا مَتَيَا** *καταβαίνοντων αὐτῶν ... ἐντείλατο* Matt. 17, 9; **مَتَيَا مَتَيَا** “he sacrificed himself to the demons, to wit, when he descended” Ov. 160, 15; **مَتَيَا مَتَيَا** “and while he stood in the temple, he saw” Ov. 163 *ult.*; **مَتَيَا مَتَيَا** “to meet death he ran with joy” Anc. Doc. 90 *paen.*; **مَتَيَا مَتَيَا**

Use of Part. in denoting what was on the point of happening in the Past.

Historical Present.

Contemporary Condition in the Past.

مَنْزِلًا... بِحُجَّتِهِ... مِمَّنْ إِصْنَعُ “accusations were brought against a man, while they said” Mart. I, 123; جَمَّ وَهْ مَحْبِلًا “while he yet spake” Gen. 29, 9; Matt. 26, 47, and frequently thus, after جَمَّ “while yet”. Cf. مَحْبِلًا... حَقَبَ سَلَا *εἶδεν Δεσπὴν... καθήμενον* Mark 2, 14; مَحْبِلًا عَجَسَا “and when he heard that the epistles were read” Sim. 269 *ad inf.* (Cod. Lond. 'أ' 'د' مَحْبِلًا); مَحْبِلًا... مَحْبِلًا “they began to watch that they might see if he moved his feet” Sim. 275, 15 &c. Notice the contrast with the Perf. in مَحْبِلًا مَحْبِلًا “when she saw that Jehu had become king, and was coming” Aphr. 273, 9. In all these instances مَحْبِلًا might have been added to the Part.

Modal
Colouring.

§ 276. In several of the foregoing examples a beginning has been made in employing the Part. in room of the Impf., even in optative and other moods. Compare on this point rare cases like *προσδοκῶμεν* مَحْبِلًا “have we to look for?” Matt. 11, 3; Luke 7, 19, 20; جَمَّ مَحْبِلًا “why is he to die?” 1 Sam. 20, 32; حَصَفَ مَحْبِلًا “why wilt thou die?” Guidi, Sette Dorm. 22 v. 142 = 28 v. 168; جَمَّ إِجْمَلًا مُحَقِّقَ جَمَّ “how are they to forgive you?” Aphr. 37, 12. Of course it is at the most merely the first approaches to a modal use of the Part. that can be discovered in these instances: modality itself still remains entirely with the Impf.

Active
Participle
with *laa*.

§ 277. The Part., properly expressing only a condition, is distinctly referred to the past by subjoining مَحْبِلًا or, though not so frequently, by placing that word before it. Thus there arises a form expressing continuance or repetition in past time; مَحْبِلًا جَمَّ is nearly = *faciebat*. The مَحْبِلًا does not require to be repeated, when it refers to several participles: it may be altogether omitted, when the connection clearly attests the sphere of the past (§ 275). Farther, even the simple tense of past time, viz the Perfect, may appear instead of this combination, whenever the impression of continuance or repetition is not specially conveyed. Thus, in particular, we have almost invariably مَحْبِلًا alone, instead of مَحْبِلًا مَحْبِلًا as *erat*. The combination is very common: *προσέφερον* مَحْبِلًا Mark 10, 13 (S. مَحْبِلًا); *ἐπιπράσκον* مَحْبِلًا Acts 2, 45 (and in v. 47, farther instances); *“auxilium ab eo rogabant”* مَحْبِلًا مَحْبِلًا Mart. I, 122, 10; *“edebant enim”* مَحْبِلًا مَحْبِلًا Sim. 274 mid.; مَحْبِلًا مَحْبِلًا

ܐܘܪܐ ܬܠܝܬܐ ܕܥܝܢܐ “used to light a fire and place on it (incense)” Sim. 269, 9; ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ “while they were bringing out the first who had died,—as soon as they turned round, they found others” Jos. St. 37, 17. Notice that the Part. here, along with ܕܥܝܢܐ, takes ܐܘܪܐ, though the simple Part. would have been sufficient (§ 275). It is somewhat different when a condition is entered upon suddenly: ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ “while he was still seeking to persuade him, the gold was (suddenly) sent” Jos. St. 35, 9. Similarly ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ “and when they began to be put to death, a magician came (just then) from the city and passed by on the road” Mart. I, 94, 14.—The notion of continuance is more strongly impressed in ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ “and they kept wrangling with him from daybreak till the ninth hour” Jos. St. 58, 20.

This combination farther denotes something on the point of happening in the past (without ܐܘܪܐ § 273): ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ “to the place where they were to be put to death” Mart. I, 91, 3; 99, 1; ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ “when the day arrived on which the departure of the king was to take place” Mart. I, 106 *inf.*; ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ “why he grieved in his sickness that he was to die” Aphr. 468, 14 &c.—ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ “he wanted to put Persia to shame and build up Singara” Ov. 9, 25.

It stands also hypothetically in ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ “why should the physician flee?” Anc. Doc. 90, 23 (close beside ܐܘܪܐ § 268 A); ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ “vellem” Mart. I, 167 *mid.*; ܕܥܝܢܐ ܕܥܝܢܐ “would that thou didst reverence” Mart. I, 26 *inf.*; ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ “and what means of conveyance would be sufficient?” Moes. II, 112 v. 550; ܕܥܝܢܐ ܕܥܝܢܐ “how could I have undone the loads?” Joseph 229, 14 (Ov. 313, 24); ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ “could he not have &c.?” Sim. 374, 7; ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ “as if he were carrying them (his wars) on, in their interest” Jos. St. 9, 18; ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ “for thereby his will would be fulfilled” Spic. 1, 9, and like cases. Thus too in clauses with ܐܘܪܐ “if” (§ 375 A).

Similarly also *ܠܡܢ ܕܡܬܬܝܠܐ ܕܡܬܬܝܠܐ ܕܡܬܬܝܠܐ* “perhaps he will be ashamed and will not put to death, and he (another subject) will take away” Mart. I, 124 mid., where at first the *ܠܡܢ* is wanting.

This combination stands in a dependent position,—amongst other instances,—in: *ܕܡܬܬܝܠܐ ܕܡܬܬܝܠܐ ܕܡܬܬܝܠܐ* “while all were grieved for him, that he was dying” Anc. Doc. 20, 14 = Addai 48, 8; *ܕܡܬܬܝܠܐ ܕܡܬܬܝܠܐ ܕܡܬܬܝܠܐ* “the holy men made a sign that they would not offer sacrifice” Anc. Doc. 103, 20 (line 25 has merely *ܕܡܬܬܝܠܐ*). And thus it sometimes stands, even when the dependence is not given expression to by ? (§ 272): *ܕܡܬܬܝܠܐ ܕܡܬܬܝܠܐ* “and they commenced to beg of him” Luke 24, 29 C. S. and even *ܕܡܬܬܝܠܐ ܕܡܬܬܝܠܐ* “they were not able to keep” Aphr. 15, 2; *ܕܡܬܬܝܠܐ ܕܡܬܬܝܠܐ* “which they had been accustomed to worship” Aphr. 312, 21; *ܕܡܬܬܝܠܐ ܕܡܬܬܝܠܐ* “and how could he have cultivated it when he could not summon up the needful strength” [lit. “when he could not suffice for it”] Ephr. I, 23 D &c. Here the tedious *ܠܡܢ* beside the dependent verb might throughout have been dispensed with.

Passive
Participle.
For the
Perfect.

§ 278. A. *The Passive Participle* expresses the completion of an action, and stands as a predicate instead of the Perfect, just as the Active Participle does instead of the Imperfect: *ܕܡܬܬܝܠܐ ܕܡܬܬܝܠܐ* Matt. 2, 5, and often in the N. T. and elsewhere; *ܕܡܬܬܝܠܐ ܕܡܬܬܝܠܐ* “in that liberty which has been given them by God (= *ܕܡܬܬܝܠܐ*)” Spic. 13, 17; *ܕܡܬܬܝܠܐ ܕܡܬܬܝܠܐ* “but now, through the coming of the son of the blessed Mary, the thorns have been uprooted, the sweat removed, the fig-tree cursed &c.” Aphr. 113, 19; *ܕܡܬܬܝܠܐ ܕܡܬܬܝܠܐ* . . . “that these words have not been sealed and are not to be sealed” Aphr. 101, 5 (where the difference between the Passive Participle and the Reflexive Participle with the effect of the Active very clearly appears), and so in many instances. But what we have in all such cases is the true, result-announcing *Perfect*:—as a *narrative* tense this participle hardly ever appears.

B. With ܐܘܪܐ there is thus formed a kind of Pluperfect, *i. e.* the statement of a result reached already in the Past: ܐܘܪܐ ܫܩܝܝܥܐ “had been got ready” Ov. 172, 22; ܐܘܪܐ ܡܫܬܠܡܐ ܐܘܪܐ ܕܒ ܩܝܝܠܐ “for this testament had not been completed [lit. ‘signed and sealed’]” Aphr. 28, 8; ܐܘܪܐ ܠܩܝܡܐ “in which the blessing had been hidden” Aphr. 464, 15 &c.

§ 279. A. A favourite mode of employing this Part. includes mention With ܐ. of the agent introduced by ܕ (§ 247): ܕܠܗ ܡܥܬܐ ܕܥܒܕܐ “(has been) done by me” = “I have done”. A logical object may stand with it as grammatical subject; but such may also be wanting, so that the form of the verb may be impersonal; thus it may be formed even with intransitive verbs: ܕܠܗ ܡܥܬܐ ܕܥܒܕܐ ܕܠܗ ܡܥܬܐ ܕܥܒܕܐ Luke 1, 34; ܕܠܗ ܡܥܬܐ ܕܥܒܕܐ “hast thou read the books?” Spic. 13, 8; ܕܠܗ ܡܥܬܐ ܕܥܒܕܐ “whom I have prepared for thee” Mart. I, 182 *inf.*; ܕܠܗ ܡܥܬܐ ܕܥܒܕܐ “if by him the mountains have been searched, the rivers plundered, and the depths of the seas fathomed, and he has examined and searched the recesses of the thickets and of the caves” Ephr. II, 319 D (where the Active form continues what was expressed by the Passive); ܕܠܗ ܡܥܬܐ ܕܥܒܕܐ “as we have heard” Spic. 16, 22; ܕܠܗ ܡܥܬܐ ܕܥܒܕܐ “it has not been stood by me (= I have not stood) before great ones” Kalilag and Damag 88, 8; ܕܠܗ ܡܥܬܐ ܕܥܒܕܐ “he stood” Hoffmann, Märtyrer 108, 973; ܕܠܗ ܡܥܬܐ ܕܥܒܕܐ “I have walked” Spic. 43, 7; ܕܠܗ ܡܥܬܐ ܕܥܒܕܐ “and I have had no experience of domestic ties” [lit. ‘with marriage I have not met’] Ephr. (Lamy) II, 599, 8; ܕܠܗ ܡܥܬܐ ܕܥܒܕܐ “we have been engaged in no treacherous dealing with the Romans” (‘it has been engaged by us in no treachery with &c.’) Mart. I, 152, 9; ܕܠܗ ܡܥܬܐ ܕܥܒܕܐ “true and straightforward have I been” Mart. I, 27, 5. Cf. the troublesome sentence ܕܠܗ ܡܥܬܐ ܕܥܒܕܐ ܕܠܗ ܡܥܬܐ ܕܥܒܕܐ “from those quarters where the people had contracted any of that relationship with one another which comes from baptism” (*or* “where, for the people, that relationship &c. had come into existence” *or*, still more literally, “where, for the people, existence had been assumed by that relationship &c.”) Jac. Edess. in Lagarde’s *Reliq. Juris Syr.* 144, 14 &c.

B. With **ܐܘܪܝܐ** we get also a Pluperfect of this type: **ܐܘܪܝܐ ܕܡܢ ܕܡܢ ܕܡܢ** “which had been built by the Persians” Jos. St. 17, 9; **ܐܘܪܝܐ ܕܡܢ ܕܡܢ ܕܡܢ** “had he then not read . . . or had he not heard,—this?” Mart. I, 127 *supr.*; **ܐܘܪܝܐ ܕܡܢ ܕܡܢ ܕܡܢ** “for the books had not been heard of by him” Sim. 269, 9 &c.

Active Use.

§ 280. Several participles of the form **ܦܥܝܐ** are used with an Active signification. This arises partly from the circumstance that the verbs concerned may be doubly transitive, and partly from the influence of the analogy of forms allied in meaning. Thus **ܦܥܝܐ** “laden with” = “bearing”; **ܦܥܝܐ ܡܢ ܡܢ ܡܢ** “thrown round (*circumdatus*)” = “encircling (*circumdans*)”; **ܦܥܝܐ ܡܢ ܡܢ ܡܢ** “holding”; **ܦܥܝܐ ܡܢ ܡܢ ܡܢ** “possessing”; **ܦܥܝܐ ܡܢ ܡܢ ܡܢ** “having placed”; **ܦܥܝܐ ܡܢ ܡܢ ܡܢ** “carrying”; **ܦܥܝܐ ܡܢ ܡܢ ܡܢ** “dragging away”; **ܦܥܝܐ ܡܢ ܡܢ ܡܢ** “leading away”; **ܦܥܝܐ ܡܢ ܡܢ ܡܢ** “pulling away”; **ܦܥܝܐ ܡܢ ܡܢ ܡܢ** “holding embraced”; **ܦܥܝܐ ܡܢ ܡܢ ܡܢ** “remembering” (according to others **ܦܥܝܐ ܡܢ ܡܢ ܡܢ**); **ܦܥܝܐ ܡܢ ܡܢ ܡܢ** “clothed with” = “wearing”; **ܦܥܝܐ ܡܢ ܡܢ ܡܢ** “girt with”; **ܦܥܝܐ ܡܢ ܡܢ ܡܢ** “shod with”; **ܦܥܝܐ ܡܢ ܡܢ ܡܢ** “leant upon (**ܕ**)” = “supporting”, and some others. The pretty frequent **ܡܢ ܡܢ ܡܢ**⁽¹⁾ “having acquired” = “possessing” (as contrasted with **ܡܢ ܡܢ ܡܢ** “acquiring”) deserves particular attention. Some examples: **ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ** “the righteous support the earth” Aphr. 457, 8; **ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ** “but women carried water” Jos. St. 60, 14; **ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ** “and had not the protection of God embraced the world” Jos. St. 4, 14; **ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ** “blind people who came, as they led them” Sim. 346 *ad inf.*; **ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ** “candour [literally “openness of countenance”] he possessed” Anc. Doc. 90, 25; **ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ** “he was girt with a girdle of a skin” Mark 1, 6, cf. Rev. 15, 6. Several examples are found in Philox., Epist. (Guidi) fol. 28b &c. Cf. also **ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ** “having gathered water” = “dopsical” Luke 14, 2; Land IV, 87, 9; Geoponici 95, 2 &c.

(¹) Just as this word is in a certain sense an Active Part. Perf., so also may the like be predicated of the Verbal Adjectives dealt with in § 118, *e. g.* **ܡܢ ܡܢ ܡܢ** “come”, **ܡܢ ܡܢ ܡܢ** “dead, died”; **ܡܢ ܡܢ ܡܢ** “having seated oneself” = “sitting” &c. Similarly **ܡܢ ܡܢ ܡܢ** “dwelling”, Part. Perf. of **ܡܢ ܡܢ ܡܢ** “to settle”.

These words, however, may also be used in a true passive sense, *e. g.* **مَقْبَل** “taken”; **سُحِبَ** “pulled, torn away”.

PARTICIPLES USED AS NOUNS.

§ 281. We disregard in this place such participles (Peal act.) as **سَاحِل** “friend”, **رَاحِل** “shepherd”, **سَاحِل** and **رَاحِل** *ἡ οἰκουμένη*, **سَاحِل** “a pillar”, **سَاحِل** “a bird”, **سَاحِل** “herb”, **سَاحِل** *τὸ πρέπον* &c. As Pure Substantives.

§ 282. A. The Part. Act. of the Peal may be employed in the Constr. State and with possessive suffixes, while the object is set in genitive connection, contrived sometimes by means of **لَ**:—prepositions too may at times come after the Part. in the Constr. St. (§ 206): **سَاحِل** “he who concludes the covenants” Aphr. 214, 14; **سَاحِل** **لِ** **سَاحِل** “lawgiver” frequently; **سَاحِل** **لِ** **سَاحِل** “he who eats my bread” Ps. 41, 9; **سَاحِل** **لِ** **سَاحِل** **لِ** **سَاحِل** “O thou who diest an evil death!” Mart. I, 180 *inf.*; **سَاحِل** **لِ** **سَاحِل** **لِ** **سَاحِل** “Justice which demanded doom” Aphr. 462, 5; **سَاحِل** **لِ** **سَاحِل** “she who gave hateful advice” Aphr. 110, 10; **سَاحِل** **لِ** **سَاحِل** “those who fear thy name” Ps. 61, 5; **سَاحِل** **لِ** **سَاحِل** “lovers of money,—covetous persons” Ov. 190, 2; **سَاحِل** **لِ** **سَاحِل** **لِ** **سَاحِل** “are flesh-eaters” Spic. 7, 15; **سَاحِل** **لِ** **سَاحِل** **لِ** **سَاحِل** “are grass-eaters (f.)” *ibid.* 16.—**سَاحِل** **لِ** **سَاحِل** **لِ** **سَاحِل** *φιλό-χριστος* frequently; **سَاحِل** **لِ** **سَاحِل** **لِ** **سَاحِل** “thy God-loving holiness” Jos. St. 1, 1; **سَاحِل** **لِ** **سَاحِل** **لِ** **سَاحِل** “trumpeters” Aphr. 260, 4 = **سَاحِل** **لِ** **سَاحِل** Aphr. 147, 13; **سَاحِل** **لِ** **سَاحِل** **لِ** **سَاحِل** “who lead to destruction” Aphr. 271 *ult.*; **سَاحِل** **لِ** **سَاحِل** **لِ** **سَاحِل** “those who rush into the fight” Aphr. 149, 18; **سَاحِل** **لِ** **سَاحِل** **لِ** **سَاحِل** “who build an edifice upon the sand” Aphr. 285, 9 (where the governing power continues notwithstanding the construct state, the object being placed at the end); **سَاحِل** **لِ** **سَاحِل** **لِ** **سَاحِل** “who love Christ in everything” John van Tella (Kleyn) 3, 8; 11, 9 (same form).—**سَاحِل** **لِ** **سَاحِل** “his rider” Ps. 33, 17; **سَاحِل** **لِ** **سَاحِل** “those who fear him” frequently; **سَاحِل** **لِ** **سَاحِل** “those who see thee” Is. 14, 16 &c. The connection with suffixes is less frequent, it is true, and it is confined more to special words. Act. Participle of the Peal. Nomen agentis of the Peal.

Only a few of these Active Participles can farther be used attributively, *e. g.* **سَاحِل** **لِ** **سَاحِل** “an erring spirit” Is. 19, 14; **سَاحِل** **لِ** **سَاحِل**

“is a devouring fire” Deut. 4, 24; 9, 3; Heb. 12, 29; **نَهْإِ بِهْبِلَا** “a burning fire” Daniel 3, several times; **هَلْمِيَا حَخْتَبَا هَلْچِنَا** “idols fashioned and false” Anc. Doc. 42, 22. Thus too **هَلْهَلَا**, f. **هَلْهَلَا** “foolish”; **هَعْمَلَا** “sufficient”, “dexterous”; **نُعْمَلَا** “fitting”.⁽¹⁾

B. For all those uses in which the Participle but rarely appears, the *Nomen agentis* comes in: **فَهْهَمَم** “thy redeemer” Ps. 35, 3; **چَهْهْهْه** “his helper” Ps. 10, 14; **هَلْهَلْهَلْه** “he who sent him” Aphr. 289, 8; **پَاڤَهْه اِلْمَهْچَهْهَمَف** “nourish ye that (f.) which devours you”⁽²⁾ Mart. I, 194, 10 &c. Thus in particular, as independent substantive, and as attribute **نَهْهْچَا** “watchman” &c.

Other
Active
Participles,
and No-
mina Ag.

§ 283. The Part. Act. of the other Verbal classes [Conjugations] is also employed in the constr. st. On the other hand it seldom appears with possessive suffixes: **بِهْچِ فَا** “he who produces everything” Ephr. (Lamy) II, 247, 3; **مَجْهَلَا جَهْهَلْه** “who makes his cursing ineffective” Aphr. 236 ult.; **هَمِيَه رِچْهَلَا** “who offers prayers” Aphr. 66, 17; **هَحْنَلَا مَهْچَه اِمَهْهَمَلَا** “salt, that breaks up rottenness” Aphr. 485, 16; **هَمَهْ مَهْچَهْه اَزَا** “the shield which intercepts the arrows” Aphr. 44, 2; **مَهْچَهْه مَهْچَهْه** “those who accept money” Aphr. 260, 16; **مَهْچَهْه مَهْچَهْه** “who exhibit a profit” Aphr. 287, 2; **يَقَا . . . مَهْچَهْهْه چَهْچَهْه** “women, who subjugate their husbands” Spic. 15, 19; **تَهْه مَهْچَهْه مَهْچَهْه** “weak passions that yet subdue heroes under the hard yoke of the need of them” Ov. 182, 18.—**هَهْهَلَا مَهْچَهْه اِمَهْهَمَلَا** “who urge on their people hurriedly” Mart. I, 16, 6; **هَهْهَلَا مَهْچَهْه هَهْهَمَلَا** “those who fight vigorously (with all their might)” Moes. II, 75, 5; Mart. I, 159 mid.; **هَهْهَلَا مَهْچَهْه** “who are strong in pride” Aphr. 430 ult. (cf. Is. 13, 3); **هَهْهَلَا مَهْچَهْه** “oil, that revives the wearied ones” Ephr. (Lamy) II, 179, 4 &c.

(¹) Notice that Abstract Nouns in **هَلْه**, Relative Adjectives in **هَلْه** — and Adverbs in **هَلْه** — can be formed from those Active Participles only which are also used as Adj. or Subst.

(²) Or **اِمَهْچَهْه** without **ا** (§ 145 F.)?

Rem. Quite unique is the instance **حَكَاهُ لَكَ تَقْتَضِيهِا مَسْتَبِيهِا يَوْمَ** “the wise maidens gladdened thee daily” Ephr. III, 344 E, where in spite of the emph. st.,—in itself singular indeed in more respects than one, the power of governing remains. In prose it could be nothing but **مَسْتَبِيهِا**.

§ 284. Passive Participles are employed both as substantives and adjectives. They may be followed by a genitive as Subject or Object, and may even stand in the Construct State before prepositions; **حَبِيقَةً** **وَمَنْبِئًا**... **جِلْقَةً** “they that be blessed of the Lord... they that be cursed of him” Ps. 37, 22; **مُتَلَبِّسٍ** **مِنْهَا** “expert in war” Cantic. 3, 8; **مُسْتَعْتَبٍ** **قَسَمًا** “who are weaned from pleasures” Aphr. 260, 8; **مُحْتَرِبٍ** **حَوْلًا** “they who are girded about with byssus and adorned

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Some of the participles mentioned in § 280 are of common occurrence in the Constr. St., *e. g.* **مَقْتَبِ تَبٍ** “those, who bear the yoke” Aphr. 260, 20; **يَسْتَبِ قِجِبِ** “those who hold the keys” Aphr. 260, 7 &c.

Imperative. § 285. The Imperative mood cannot be used with a negative:
 قَتِلْ "kill", but لَا تَقْتُلْ "do not kill" (§ 266).

Infinitive. § 286. Where the Inf. is not the Object Absolute (on this point v. § 295), it must always have **ل** before it. This preposition gives to the Inf. the sense of direction, of purpose, &c.; **وَجَاءُوا لِيَسْمَعُوا** ἤρξαντο λαλεῖν Acts 2, 4; **وَجَاءُوا لِيَسْمَعُوا** “while they (f.) came to pray” Aphr. 112, 12; **وَجَاءُوا لِيَسْمَعُوا** “and while the sword receives the command to destroy” Aphr. 451, 4; **وَجَاءُوا لِيَسْمَعُوا** “they did not fail to make provision for themselves” Aphr. 452, 9; **وَجَاءُوا لِيَسْمَعُوا** “which is in want of water to drink” Aphr. 199, 1; **وَجَاءُوا لِيَسْمَعُوا** “dispositus ad faciendum”, “facturus”; **وَجَاءُوا لِيَسْمَعُوا** “he cried out . . . , that they should abstain” Ov. 179, 17; **وَجَاءُوا لِيَسْمَعُوا** “it is worthy to be received” Aphr. 103, 1 &c. This signification gradually passes over to that of the Object; thus after verbs like “to wish”, “to be able” &c.: **وَجَاءُوا لِيَسْمَعُوا** ζητοῦντες αὐτὸν κρατῆσαι Matt. 21, 46 P. S. (C. **وَجَاءُوا لِيَسْمَعُوا**); **وَجَاءُوا لِيَسْمَعُوا** “cannot be healed” Aphr. 136, 4 (line 8 **وَجَاءُوا لِيَسْمَعُوا**);

ܡܚܡܠܢ ܕܚܒܪܐ ܐܝܬܐ ܡܢܐ ܐܢܐ ܠܚܒܪܐ “how can I know?” Ov. 163, 2; ܡܚܡܠܢ ܕܚܒܪܐ “ye have neglected to go” Jul. 123, 5; ܡܚܡܠܢ... ܡܚܡܠܢ “began to build” Jos. St. 24, 11; ܡܚܡܠܢ ܕܚܒܪܐ ܡܚܡܠܢ “and no longer continued to seek her” Jul. 98, 11 &c.

Thus too the Inf. with ܐ, as a kind of epexegetis which specifies direction, represents even the Subject. Compare ܡܚܡܠܢ ܡܢ ܕܚܒܪܐ “it still remains appointed for Israel, to be brought together” Aphr. 359, 3; 367, 5 (ܡܚܡܠܢ ܡܢ ܕܚܒܪܐ); ܡܚܡܠܢ ܡܢ ܕܚܒܪܐ “it is not possible for Israel yet to be brought together” Aphr. 359, 7; ܡܚܡܠܢ ܡܢ ܕܚܒܪܐ *τί με δεῖ ποιεῖν* Acts 16, 30, and many other instances. Cf. § 254 C.

In all these cases the Inf. with ܐ might be replaced by the finite verb with ܐ: Compare, besides the examples already given, ܡܚܡܠܢ ܡܢ ܕܚܒܪܐ “he is able to love, and to bless, and to speak the truth, and to pray for what is good” [last member of sentence being in finite form] Spic. 5, 11 &c. There are even rare instances of a blending of both constructions, namely ܐ and thereafter ܐ with the Inf.: ܡܚܡܠܢ ܡܢ ܕܚܒܪܐ ܡܚܡܠܢ ܡܢ ܕܚܒܪܐ *ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγείραι τέκνα* Luke 3, 8 C. (where P. merely has ܡܚܡܠܢ, and S. ܡܚܡܠܢ...); ܡܚܡܠܢ ܡܢ ܕܚܒܪܐ ܡܚܡܠܢ ܡܢ ܕܚܒܪܐ “if thou desirest to learn these things with diligence” Spic. 48, 16; ܡܚܡܠܢ ܡܢ ܕܚܒܪܐ ܡܚܡܠܢ ܡܢ ܕܚܒܪܐ “he dared to do this on the first day of the week” Apost. Apocr. 197 *ult.*⁽¹⁾

Of necessity ܐ must be prefixed to ܐ when the Inf. depends on a farther preposition (almost always ܡܢ; cf. § 249 E): ܡܚܡܠܢ ܡܢ ܕܚܒܪܐ “deliver me from seeing thee” Mart. I, 126, 10; ܡܚܡܠܢ ܡܢ ܕܚܒܪܐ “that one is saved from observing” Aphr. 22, 18; ܡܚܡܠܢ ܡܢ ܕܚܒܪܐ ܡܚܡܠܢ ܡܢ ܕܚܒܪܐ “it is easier to do good than to keep from evil” Spic. 6, 10 &c. More frequent is the form ܡܚܡܠܢ ܡܢ ܕܚܒܪܐ... ܡܚܡܠܢ ܡܢ ܕܚܒܪܐ “he did not cease to teach” Ephr. III, XXXIII *ult.* (or the completely

(1) However little I am disposed to guarantee the integrity of the individual passages, the instances are so numerous, that the idiom must be recognised.

verbal form **ܠܐ ܬܝܬܝܢ** “too weak to keep from stealing” Spic. 5, 7).

With **ܠܐ** or **ܠܕܐ** the Inf. denotes an Obligation, Necessity, or even Ability: **ܠܐ ܝܬܝܢ ܕܡܢ ܕܡܢ** “I have to say” frequently; **ܠܐ ܝܬܝܢ ܕܡܢ ܕܡܢ** *καὶν δέη με σὺν σοὶ ἀποθανεῖν* Matt. 26, 35; **ܠܐ ܝܬܝܢ ܕܡܢ ܕܡܢ** “must be learned” Ov. 63, 24; **ܠܐ ܝܬܝܢ ܕܡܢ ܕܡܢ** “cannot be told” Aphr. 496, 3 &c. Sometimes the Inf. with **ܐ** is sufficient of itself in such cases: **ܕܡܢ ܕܡܢ** *ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστιν* John 9, 30 S. (P. **ܕܡܢ ܕܡܢ** *ܕܡܢ ܕܡܢ*); **ܠܐ ܝܬܝܢ ܕܡܢ ܕܡܢ** “we need not wonder at him who is caught” Prov. 6, 30; **ܠܐ ܝܬܝܢ ܕܡܢ ܕܡܢ** “but we must feel amazement and wonder at this old man” Jul. 4, 10 (and frequently thus); **ܠܐ ܝܬܝܢ ܕܡܢ ܕܡܢ** “we must therefore rejoice and exult” Jul. 9, 7; **ܠܐ ܝܬܝܢ ܕܡܢ ܕܡܢ** “they must dissolve like a dream” Spic. 44, 1; **ܠܐ ܝܬܝܢ ܕܡܢ ܕܡܢ** “it is impossible to reach its height” Ephr. (Lamy) I, 645, Str. 15; **ܠܐ ܝܬܝܢ ܕܡܢ ܕܡܢ** “how many commands have I to write” *ibid.* 303, 11 &c.

In very rare instances a Subject is attached to the Inf. with **ܐ**, as if it were a finite verb, as in **ܠܐ ܝܬܝܢ ܕܡܢ ܕܡܢ** “that the priests may wash their hands therein” 2 Chr. 4, 6; cf. **ܠܐ ܝܬܝܢ ܕܡܢ ܕܡܢ** “and that this should happen publicly, fate did not grant him” Ov. 201, 2; **ܠܐ ܝܬܝܢ ܕܡܢ ܕܡܢ** “that the brethren should do homage to thee is a hard thing” Joseph 9, 6.

Rem. On the Inf. with Obj. v. § 293 sq.; on the Inf. Abs. § 295 sqq.

C. GOVERNMENT OF THE VERB.

Object expressed by the Personal Pronoun.

§ 287. Syriac has no thorough-going mode of designating the Object. (1) It is only in the case of the Personal Pronoun that the language possesses unequivocal Object-forms, and these are affixed to the finite

(1) For the Hebrew **אני**, the Targum has the corresponding **אני**. This ancient Objective mark **אני** is found in the O. T. about a dozen times. That the word was still known in some measure to the Edessans at the time of translating the O. T. we may conclude, from its employment in the ancient Gnostic (Bardesanian?) Hymn

verb. Occasionally, however, this method of indicating the Object is exchanged for another,—that, namely, which is contrived by Δ , followed by the Pron. Suff.—It is true it is a less exact method than the former, because it serves other purposes besides. Examples: يَعِيبُ ج “he may torture us” Joseph 204, 4 [Ov. 300, 12]; مَجَّأ ج “has received us” *ibid.* 194, 13 [Ov. 295, 15]; رَجِمَ حَاف “I have conquered them” Mart. II, 233, 1 (Jac. Sar.); لَجَّه ج “have escaped (3 pl.) me” Ephr. Nis. p. 62 v. 83 &c. We have the form set before the verb in وَجَّيْ يَهْنِاف “and me ye have honoured” Ov. 141, 17 (var. وَهِيْهْنِافْنَب); وَحَفَّيْ جَحَلْ “and I made you thieves” Joseph 220, 4 [Ov. 308, 17]; وَجَّيْ بَح “and accompany me (to the grave)” Ov. 142, 23 (var. otherwise) &c. With the Participle, however, which does not take Object Suffixes, the personal pronoun as Object, is of necessity denoted by Δ , when the combination proper to Nouns is not preferred (§ 281).

§ 288. A. The Δ serves besides as a means of indicating a Definite Object. The Determination is more emphatic when the Object Suffix, answering to the Substantive, is, besides, added to the verb. In the latter case the Δ may even be omitted. The personal pronoun may be still more emphasised (§ 225 B); or it may be construed like an independent noun. Typical cases may be given thus:—

Object designated by means of Δ in the case of Determined Substantives.

(a) Without Determination [Indefinite Object]: “he has built a house” جَبَّأ حَلْ or جَبَّأ حَلْ (there being no Object-sign).

(b) With Determination [Definite Object]: “he has built *the* house”:

(1) جَبَّأ حَلْ or جَبَّأ حَلْ (without any Object-sign, just as in a).

(2) جَبَّأ حَلْ or جَبَّأ حَلْ .

(3) جَبَّأ حَنْبَ or جَبَّأ حَنْبَ .

(4) جَبَّأ حَنْبَ or جَبَّأ حَنْبَ .

In the case of the Part. taking the place of the finite Verb, Δ with possessive suffix is used instead of the object-suffix; thus in our example جَبَّأ حَلْ is the regular equivalent of حَنْبَ .

in the Apost. Apocr. 279, 7 (جَبَّأ بَلْ “he took me”). It was completely obsolete in the 4th century. The reflexive use of بَلْ (§ 223) is quite distinct from this.

A few examples may suffice for all these cases:

(a) **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** *δασμύουσιν δὲ φορτία βαρέα* Matt. 23, 4; **ܐܬܝܬ ܠܗ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** “he raised three dead persons to life” Aphr. 165, 14; **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** “only acquire thou forbearance and patience” Sim. 270 *ad inf.*

(b) (1) **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** *μὴ εἰδότες τὰς γραφὰς μὴδὲ τὴν δύναμιν τοῦ θεοῦ* Matt. 22, 29; **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** “he who receives the spirit of Christ” Aphr. 108, 3; **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** “they have not seen his light” Aphr. 15, 13; **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** “let him adorn his inner man” Aphr. 108, 4; **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** “thou restorest Nisibis to me” Jos. St. 17, 3; **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** “his villages he sold” Ov. 166, 14; **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** “thy letter, (my) beloved, I have received” Aphr. 6, 1; **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** “these three winds he held” Aphr. 93, 9.

(2) **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** *εὐρίσκει Φίλιππον* John 1, 43; **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** “he who grieves the spirit of Christ” Aphr. 108, 5; **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** “ye have forsaken the Creator” Mart. I, 124 *inf.*; **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** “that he may ruin Jerusalem” Aphr. 249, 16; **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** “and John saw heaven opened” Aphr. 124, 2 (immediately after **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** “Elijah opened heaven”); **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** “and the lambs of thy flock thou slayest” Mart. I, 125 mid. (and parallel to it **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** “and the sheep of thy flock thou destroyest”); **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** “the world will I forsake” Ov. 164, 22 &c. Compare **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** “them the flame devoured” Aphr. 183, 19.

(3) **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** *παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτόριον* Matt. 27, 27; **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** “and they surrounded his house and took him prisoner” Mart. I, 123 (and then **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** “and plundered his house”); **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** “have received circumcision” Aphr. 210, 1; **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** “smote all the five (f.)” Mart. I, 126 mid.; **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** *ὁ ἀγιάσας τὸν χρυσόν* Matt. 23, 17; **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** “the tyrant flattered the inhabitants of Constantinople” Jul. 99, 21; **ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ ܕܥܡܥܘܬܐ** “the people of Edessa held this letter

in very great regard" Jul. 125, 18; **لِلْحِينِ تَهْلِكُ إِيْرَجَا** "Jezebel persecuted Elijah" Aphr. 123, 18; **وَحَفَّجِهْ مَنُغَلْ يِقَلَا مَزَاوْ بَوَا حَوَجْ** "and he warned the whole of the female orders" Ov. 177, 7; **وَأَهْ حَكْتَلَا يَمَجْ** "and he likewise commanded the priests" Aphr. 112, 13 &c. Cf. farther **سَلَاوَتَبْ جِهْ دَرَوَهْ مِصْفَلَا** "they saw that deacon" Sim. 294, 4; **جَهْ إِنْفْ حَوَجْ حَوَجْ** "he took these" Jul. 72, 21 (a similar construction occurs often); **إِجْجَا إِنْفْ حَوَجْ** "it (f.) devoured them" Aphr. 62, 7; **وَأَوْرَنْجِي ضَ مَلْجَلَا جَهْجَهْتِي** "and I rescue from death all three of you" Mart. I, 56, 13; **وَأَهْ حَوَجْ إَهْمْ إِنْفْ** "he also brought them out" Mart. I, 32 mid., as also **وَجْجْ يَمْتَبْ مَزَلَا** "and the Lord commanded me" Deut. 4, 14.

(4) **إِثْلَاوْ إِلْشَوَتَبْ** *ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ* Matt. 22, 25 P. (different in C. and S.); **وَهَجَلْ رُشَاوْ** *ῥίψας τὰ ἀργύρια* Matt. 27, 5; **عَبْلَاوْ جَعْلَاوْ** "I threw the dust of it (m.) away" Deut. 9, 21; **جِسْجَهْ إِيْبْ إِبْقَوَتَبْ** "changed his hands" Gen. 48, 14; **جَهْ** *ἀνέσθω* "when he uttered this word" Aphr. 420, 18; **جَهْجَهْ** "closed my mouth" Ephr. Nis. p. 57 v. 73; **إِيْبْ قَيِوَلْ** "that he take all these parts" Ov. 71, 10; **مَسَلْ إِيْبْ إِيْقَوَتَبْ** "cast his face upon the earth" Jul. 131, 3; **وَمَدْ تَجَهْ جَكَمَوَتَبْ** "the dogs licked his blood" Aphr. 183, 16; **فَمَدَحَوْنْ تَوَحَدَلَا جِيْعَمَهْ** "all pledges he had fulfilled in himself" Aphr. 459, 19; **جَهْجَهْ** "stubbornness they know not" Aphr. 177 *ult.* &c. The fourth method, however, is far less frequently used than the others, at least when the object follows the verb, though it is still common enough.

The 3rd and 4th methods are combined in **وَنَفْ إِيْبْ جَهْ أَتْلَا مَدَقَتَلَا** "but when a godlike zeal . . . carried away these believing ones" Jul. 138, 1: we have here at the same time another instance of the drawing accumulation of demonstratives and personal pronouns, which occurs not seldom, though it is avoided by some writers.

B. In most cases complete uncertainty prevails as to the selection or rejection of a mark to indicate the object when definite, as several of the foregoing examples already show; cf. farther: **إِسْكَمَهْ حَمَحَدَلَا** "they

have profaned the sabbath" Aphr. 242, 16, 18, by the side of **ܥܝܢܐ ܡܚܕܐ** "have put away the sabbath" *ibid.* 17 (twice); **ܕܬܝ ܟܠܗܪܝܢܝܡܝܫܝܢ ܬܗܝܢ ܕܥܝܢܐ** Matt. 5, 5 **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** S., **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** C., **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** P. (like Is. 60, 21), cf. Aphr. 41, 10; **ܐܢܐ ܥܝܢܐ ܠܐܝܬܐ** Luke 23, 5 **ܥܝܢܐ ܡܚܕܐ** C. S., **ܥܝܢܐ ܡܚܕܐ** P. Still, it is usual to have some mark when the object designates a named *Person*; and cases like **ܐܝܢܐ ܡܚܕܐ ܬܚܒ** "shall I reckon Habib?" Anc. Doc. 87, 3 are comparatively rare. On the other hand, the object-mark is mostly omitted in the case of Common Nouns with reflex suffixes, *e. g.* **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** Matt. 15, 2; **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** Mark 1, 18; **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** Mark 2, 9 *sq.*; **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** Sim. 272, 1; **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** "he stretched out his hands" Aphr. 18, 17 (and then **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** "and conquered Amalek", with **ܐܝܢܐ**, as being a proper name) &c., and thus, frequently **ܥܝܢܐ ܡܚܕܐ** "*se ipsum*" (compare **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** "and hated himself and loved God" Ov. 168, 10), although cases like **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** "for he judged himself" Ov. 171, 24 do occur.

C. Demonstratives and Interrogatives in the Objective case are sometimes furnished with **ܐܝܢܐ**, and sometimes not: **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** Matt. 24, 2; **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** "these commandments we have received" Aphr. 484, 14; **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** "saw (3rd pl.) this sign" Sim. 273 *inf.*; **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** "eum, qui" Ov. 175, 26, but **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** Aphr. 48, 2; **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** "when he heard this" Jos. St. 55, 14; **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** "these fishes they collect" Sim. 274, 1; **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** "eos, qui" Ov. 211, 2 and elsewhere; **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** *ibid.* 214, 7 and elsewhere. So too **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** "that which" Aphr. 126, 20, and even **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** "set before me, brethren, whatever ye have vowed" Ov. 141, 8, but **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** (Object) Aphr. 145, 13, and thus usually. With **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** (&c.) **ܐܝܢܐ** preponderates, it is true, but on the other hand it may be wanting. It is peculiar that **ܐܝܢܐ**, **ܐܝܢܐ** "τῆς, τινὸς" and **ܐܝܢܐ** "one" are conceived of as determined. The first two forms when standing as Object, have **ܐܝܢܐ** throughout: **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** Matt. 17, 8; **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** "he did not even know any one" Sim. 292, 1; and many like cases: **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** Ov. 189 *ult.*; and with still stronger determination: **ܥܝܢܐ ܡܚܕܐ ܠܐܝܬܐ** "they

awaken some one" Moes. I, 103, 28; ⁽¹⁾ cf. *ibid.* 102, 12.— **ܝܥܡܐ ܚܬܒ** *σκανδαλιση ενα* Matt. 18, 6; Luke 17, 2; **ܝܥܡܐ ܚܬܒ ܦܥ ܕܝܥܡܐ** "when he saw one of his fellow-countrymen" Mart. I, 12, 21; comp. Spic. 13, 26 and other passages (but Spic. 14, 25 **ܡܢ ܕܡܠܐ ܬܒ ܦܥ ܕܝܥܡܐ** "whoever kills one of these"); **ܐܬܒ ܕܝܥܡܐ** "revived the one (f.)" Mart. II, 237 *inf.* (Jac. Sar.); **ܥܕܐ ܕܡܪܙܒܐܢ ܬܒ** "he sent a Marzbān (Satrap)" Jos. St. 17, 10; 65, 2 (but 64, 1 **ܡܪܙܒܐܢ ܬܒ**); **ܕܠܐ ܡܥܬܐ ܕܚܝܬܐ ܕܝܥܡܐ**; **ܐܬܒ ܕܝܥܡܐ** "that many men take not *one* wife" Spic. 17, 23 (but 16, 12 **ܕܚܝܬܐ ܕܝܥܡܐ**); **ܐܬܒ ܕܝܥܡܐ ܠܡܥܬܐ ܕܝܥܡܐ** "raised every single one of them" Aphr. 165, 16; **ܚܦܐ ܬܒ ܬܒ ܕܝܥܡܐ ܕܝܥܡܐ** "he endowed every single one of them" Ov. 166, 18. For **ܫܐܪ ܕܚܝܬܐ ܕܝܥܡܐ** "they saw a black man" Sim. 333, 6 *ab inf.* (the Lond. Cod. has **ܫܐܪ ܕܚܝܬܐ ܕܝܥܡܐ**). Thus **ܕܠܐ ܡܥܬܐ** "every one" John 2, 25; Ov. 179, 2 and frequently. **ܕܠܐ ܡܥܬܐ ܕܝܥܡܐ** too is treated like **ܕܠܐ ܡܥܬܐ** "he nominated no other" Ephr. II, 554 F; cf. 555 B. So **ܕܠܐ ܡܥܬܐ** "*alios*" overagainst **ܕܠܐ ܡܥܬܐ** Ov. 190, 1.

ܕܠܐ ܡܥܬܐ (*oi πολλοι*), as an Object, also frequently takes **ܕ**, *e. g.* **ܕܠܐ ܡܥܬܐ ܕܝܥܡܐ** "and let us enrich many" Aphr. 105, 10, cf. 124, 17; 134, 12 &c.; also with substantive: **ܕܠܐ ܡܥܬܐ ܕܝܥܡܐ ܕܝܥܡܐ** "and they slew many Persians" Jos. St. 60, 13; still we find also **ܕܠܐ ܡܥܬܐ ܕܝܥܡܐ** "they destroyed many of them" Aphr. 242, 14.

§ 289. The **ܕ** of the Object may occur by the side of another **ܕ** **ܕ** of the
Object
alongside
of another
ܕ. [a true prep.]: **ܕܠܐ ܡܥܬܐ ܕܝܥܡܐ ܕܝܥܡܐ** *ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον* John 3, 17; **ܕܠܐ ܡܥܬܐ ܕܝܥܡܐ ܕܝܥܡܐ** "the fish brought Jonah safe to dry land" Aphr. 66, 18; **ܕܠܐ ܡܥܬܐ ܕܝܥܡܐ ܕܝܥܡܐ** "and bring the ship to the place of quietness" Aphr. 458, 6; **ܕܠܐ ܡܥܬܐ ܕܝܥܡܐ ܕܝܥܡܐ** "led away the children of Israel captive to Babylon" Aphr. 36, 2; **ܕܠܐ ܡܥܬܐ ܕܝܥܡܐ ܕܝܥܡܐ** "they shall not admit heretics to baptism" Ov. 220, 19; **ܕܠܐ ܡܥܬܐ ܕܝܥܡܐ ܕܝܥܡܐ** "that he bring even the Arians into subjection to the

(¹) Cf. **ܕܠܐ ܡܥܬܐ** "one's knowledge" Ephr. (Lamy) I, 91, 9; **ܕܠܐ ܡܥܬܐ** "what is dear to one" Jul. 221, 6 (and thus frequently **ܕܠܐ ܡܥܬܐ**) where the determination by means of the personal suffix is clear.

more readily suggest the conception “show me to his Lord”. Moreover, keeping certain verbs out of view, we do not often, upon the whole, meet with such double transitive constructions, especially with two substantives. The theoretically possible employment of the Aphel as Causative of a transitive verb, which already has an object, is applied only within a limited range. It is doubtful whether both the Objects in a double transitive construction can receive **ܐ**.

§ 291. Apart from the participles treated of in § 280 (ܐܝܬܝܗ ܠܚܩܝܗ) ^{Passive with Object.} “they wear his armour” Aphr. 100, 17; ܐܬܝܬܝܗ ܠܚܩܝܗ “thou art clothed with glory” Aphr. 494, 12 &c.) the transitive construction of the Passive of a Double Transitive is very rare, and indeed wholly confined to certain verbs. Examples: ܐܬܝܬܝܗ ܠܚܩܝܗ “they shall cover themselves with sackcloth” Aphr. 49 ult.; ܐܬܝܬܝܗ ܠܚܩܝܗ “thou didst receive retribution for thy wickedness” 2 Sam. 16, 8, and, differently, ܐܬܝܬܝܗ ܠܚܩܝܗ “they received righteous judgment as a retribution” Aphr. 49, 3⁽¹⁾ (but line 6 ܐܬܝܬܝܗ ܠܚܩܝܗ); ܐܬܝܬܝܗ ܠܚܩܝܗ “he was filled with great wrath” Mart. I, 18, 5; ܐܬܝܬܝܗ ܠܚܩܝܗ “he was full of cunning” Aphr. 61, 11 (and so, frequently, with ܐܬܝܬܝܗ and ܐܬܝܬܝܗ, but they are also often construed with ܐ). Cases like ܐܬܝܬܝܗ ܠܚܩܝܗ “he incurs [is condemned in] the severe punishment of retaliation” Spic. 14, 26 we have already noticed in § 243.⁽²⁾

§ 292. It must be kept in view here generally, that apart from the personal pronoun, Syriac has no clear mark or form for the Objective, nor even a clear notion of it, so that these Object-relations are at bottom treated always as mere adverbial adjuncts to the verb, whether with or without the preposition **ܐ**. This prep. as an objective sign, is of course distinguished from its other applications, by this circumstance amongst others, that it is bound to disappear, with transformation into the Passive. That the syntactical relation in ܐܬܝܬܝܗ ܠܚܩܝܗ is a different one

Character
of Object-
designation
in Syriac.

(¹) ܐܬܝܬܝܗ “to pay”, “to requite” is doubly transitive, cf. Gen. 50, 15; 2 Sam. 16, 8, 12 &c.

(²) The subtle distinctions, which Arabic Grammar makes between these cases and the proper Object-relation, have no significance for Syriac.

from that in **إِنْ مَصَدَقَ إِبْرَاهِيمَ** might not indeed be demonstrated by means of translation into other tongues, but would be so by means of transposition into the Passive of “Simeon killed Abraham”, “Simeon said to Abraham”: the former would then read **أُفْقِدَ إِبْرَاهِيمَ**, the latter **أَمَرَ إِبْرَاهِيمَ**. But in the case of many verbs undoubtedly transitive, the passive construction is quite unusual; and with several verbs there is a measure of uncertainty in distinguishing **لَ**, as an objective sign, from **لِ**, as a dative preposition.

INFINITIVE WITH OBJECT.

Verb-Con-
struction.

§ 293. The Infinitive, just like the finite verb, may have an object subordinated to it. Thus *e. g.* **لَقَتْلِي** “to kill me” Acts 26, 21, and frequently; **لَيَضْحَكُوهُ إِلَى** “to put him to death” Anc. Doc. 89, 14; **لِيَخْدُمُونِي** “to serve me” Ezek. 44, 13 &c. (cf. the forms with **وَعَدَ**, § 191); besides cases like **لِيُعَلِّمَهُمْ** “to teach them” Ex. 24, 12; **لِيَسْمَعُوا** “to hear them” Ps. 34, 15 &c.

With other nouns, nearly all the cases noted in § 288 may be illustrated also by the Infinitive. It is rather a favourite practice to place the Object before the Inf. with **لَ**.

(a) Without being determined: **لِيَضْحَكُوهُ** “ἐγχεῖραι τέκνα” Matt. 3, 9; **لِيُضَيِّقُوا** “to set in order many things” Jos. St. 81, 11 &c.

(b) Determined: (1) **لِيَأْخُذَ الْكَوْنُ** “to take the entire treasure of the king” Aphr. 199, 10; **لِيَجْعَلَ** “thou canst make good the dreams” Joseph 31, 11 [Ov. 284, 16]; **لِيَأْمُرَ** “I have been ordered to have this done” Jos. St. 3, 21; **لِيَعْلَمُوا** “to learn and understand the investigation of words is an admirable thing” Aphr. 446, 15.—(2) **لِيَقْتُلِي** “to kill myself” Ps. 40, 14; **لِيُرْعَى** “to tend his people [as a flock]” Aphr. 193, 6; **لِيَفْهَمُوا** “thou canst understand the saying of our Lord” Aphr. 71, 6; (= **لِيَحْبِطُوا**) “they wanted to keep fast hold of the Astabedh” [“general”] Jos. St. 89, 8.—(3) **لِيَجْعَلُوا**

“to curse the earth” Gen. 8, 21; **ܝܚܨܬܝܗ ܐܝܬܐ ܕܝܠܕܐ** “to despoil the man” Aphr. 130, 3; **ܕܢܐܡ ܕܝܠܕܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “*nam voluntatem illam magnam et sanctam non est quod possit retinere*” Spic. 20, 24.—(4) **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “to understand this word” Aphr. 70, 4.

§ 294. Together with these, there are cases in which the object Noun-Con-
struction. clearly comes into genitive relation with the Inf. This can happen with personal pronouns only. Very rarely does it occur with the 1st sing.: **ܝܚܨܬܝܗ** “to make me clean” Matt. 8, 2 P.; Luke 5, 12 P.; in the former of which places C., and in the latter S., read **ܝܚܨܬܝܗ**. It is found rather more frequently with the 3rd pl.: **ܝܚܨܬܝܗ** “to burn them up” Ov. 126, 2 (instead of **ܝܚܨܬܝܗ**); **ܝܚܨܬܝܗ** “to deliver them up” Mart. I, 153, 15; **ܝܚܨܬܝܗ** “to render them (f.) ineffectual” John van Tella (Kleyn) 46, 12; **ܝܚܨܬܝܗ** “to make them (f.)” Aphr. 319, 5; **ܝܚܨܬܝܗ** “to preserve them (f.)” *ibid.* line 6.

INFINITIVE ABSOLUTE.

§ 295. The [indeterminate] general object,—the Inf. Abs.—is not Placed
before the
Verb. of uncommon occurrence with Transitive and Intransitive, Active and Passive verbs. A definite object may also stand alongside of it. This Inf. serves to give more emphasis to the verb, by contrasting the action with some other one, or by giving expression to its intensity. Of course this emphasis has frequently become very trifling. Examples: **ܕܡܝܬܐ ܕܡܝܬܐ** “that he builds up” Aphr. 201, 5 (in antithesis to ‘throwing down’); **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “for teachers are asked questions; they do not ask them” Spic. 1, 17; **ܕܡܝܬܐ ܕܡܝܬܐ** *μόνον πύριον* Luke 8, 50 C. (= Aphr. 21, 1; P. S. without Inf.); **ܕܡܝܬܐ ܕܡܝܬܐ** “even when they are victorious” Jos. St. 15, 18; **ܕܡܝܬܐ ܕܡܝܬܐ** “the prophet was very sorry” Aphr. 453, 11; **ܕܡܝܬܐ ܕܡܝܬܐ** “but they destroyed (what he had built)” Aphr. 10, 20; **ܕܡܝܬܐ ܕܡܝܬܐ** “overthrow it” Aphr. 201, 6; **ܕܡܝܬܐ ܕܡܝܬܐ** “and while they are continually bestirring themselves” Aphr. 497, 7; **ܕܡܝܬܐ ܕܡܝܬܐ** “but saw no man” Sim. 304 mid.; **ܕܡܝܬܐ ܕܡܝܬܐ**

the Inf. Abs. might stand. Examples: **ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ** “Antioch experienced a violent earthquake” Land III, 244, 18; **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ** “he died an evil and painful death” Sim. 333, 3 (a construction like this is common with **ܕܡܬܐ**); **ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ** “then was it destroyed for the last time” Aphr. 399, 6; **ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ** “he had been well brought up” Ephr. I, 110 E; **ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ** “lo, I have blessed thee with a manifold blessing” Joseph 297, 9; **ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ** “for lo, I have twenty times been slain” Mart. I, 253 *ad inf.*; **ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ** “for not once only shall he be put to death, or five times, or ten times” Mart. I, 246, 9; ⁽¹⁾ **ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ** “that they circumcise the heart of stone with the circumcision which is not [made] with hands” Ov. 125, 26; **ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ** “to put to death” Spic. 17, 20 (where the Abstract is employed to keep two infinitives from coming together). An Abstract occurs alongside of the Inf. Abs. in **ܐܢܬܝܢ ܐܢܬܝܢ** “thou art suffering a sad death” Simeon of Bēth Arshām (Guidi) 9, 10 = Knös, Chrest. 39. An abstract noun of allied meaning, but from a different root, appears in an exceptional way in **ܐܢܬܝܢ ܐܢܬܝܢ** “when men lie down in this sleep” Aphr. 170, 12; and **ܐܢܬܝܢ ܐܢܬܝܢ** “they fell asleep” Joseph 105, 11.

Such an Abstract noun may also be represented, where the connection is clear, by the relative **ܐܢܬܝܢ** referring thereto, or by a personal suffix: **ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ** “the feeble reprimand which he employed” Aphr. 262, 5; **ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ** “the wicked murders in which men destroy their brethren” Ov. 132, 14; **ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ** “the blessings with which thou hast blessed me” Joseph 201 *ult.*—202, 1 [= Ov. 299, 9—10]; **ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ** “the fast which they kept” Aphr. 49, 12, and frequently; and so **ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ** “they kept it (the fast)” Aphr. 44, 5. Cf. farther—where the words are from different roots—**ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ** “the offence, which they committed against thee” Sim. 295, 2.

(¹) A later recension for liturgical purposes substitutes a more convenient construction, with the preposition: **ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ ܐܢܬܝܢ** *Offic. Sanctor. Maron. Hyemal.* (Romae 1656) p. 366b (cf. *Aestiv.* 74b *ult.*).

ܠܝܚܕܐ ܝܡܝܢ ܓܪܐ ܝܥܨܝܢ ܗܝ ܝܥܨܝܢܐ Acts 2, 39; ܠܕܝܢ ܢܬܠܐ ܕܝܢ ܝܢ ܐܘܬܩܐ ܙܘܗܝ ܗܝ John 1, 4.

ܠܕܝܢ seems also to stand after adverbs and adverbial qualifications, when these constitute the real predicate, *e. g.* ܠܕܝܢ ܕܡܥܬܐ “*ὅτι μεθ’ ὑμῶν ἦμην*” John 16, 4; ܠܕܝܢ ܕܡܥܬܐ “*ἐν τῷ κόσμῳ ἦν*” John 1, 10; ܠܕܝܢ ܕܡܥܬܐ “*εἰ ἐκ τοῦ κόσμου ἦτε*” John 15, 19 (followed by ܠܝܢ ܕܡܥܬܐ ܕܡܥܬܐ with *h*, because it precedes the predicate) &c.:—but, throughout, ܠܕܝܢ with *h* has the meaning “became, happened” (*ἐγένετο*): ܠܕܝܢ ܕܡܥܬܐ “*ὁ κόσμος δι’ αὐτοῦ ἐγένετο*” John 1, 10 (ܠܕܝܢ ܕܡܥܬܐ would mean “was in his hand”); ܠܕܝܢ ܕܡܥܬܐ “*ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα*” John 8, 41; ܠܕܝܢ ܕܡܥܬܐ “*ταῦτα ἐν Βηθανίᾳ ἐγένετο*” John 1, 28; ܠܕܝܢ ܕܡܥܬܐ “*πρὸς οὗς ὁ λόγος τοῦ θεοῦ ἐγένετο*” John 10, 35; ܠܕܝܢ ܕܡܥܬܐ “and there was darkness” Gen. 15, 17 &c.

After adverbs and adverbial expressions, a diverse understanding of the ܠܕܝܢ is often possible, and accordingly variations occasionally occur in such cases, either among analogous forms in the same tradition, or among different traditions.

§ 300. The Impf. ܠܕܝܢ is commonly placed before the Participle, to convey the sense of the Impf.,—either independently or dependently (after ܐܝܢ). This collocation is employed particularly to express *continued*, or *repeated actions*, or *actions determined by ordinance*: ܠܕܝܢ ܕܡܥܬܐ “*ἔξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν*” John 5, 27; ܠܕܝܢ ܕܡܥܬܐ “*ἄνθρωπος ὅστις ἀφ’ οἱ ἐκ τοῦ κόσμου ἔσται, ὁ ἀφ’ οἱ ἐκ τοῦ κόσμου ἔσται*” Ov. 219, 24; ܠܕܝܢ ܕܡܥܬܐ “*for he commanded the Jews that they should not circumcise themselves*” Aphr. 95, 14; ܠܕܝܢ ܕܡܥܬܐ “*how much the rather it befits you that you wash*” John 13, 14 S., and essentially the same in Aphr. 227, 9 *ὀφείλετε νίπτειν* (where P. has *νίπτειν*); ܠܕܝܢ ܕܡܥܬܐ “*that on no account should women enter into their convents*” Ov. 210, 4 = 212, 4; and many instances to the like effect in these Canons, though alternating with the simple Impf. More rarely without ܐܝܢ: ܠܕܝܢ “*think not*” Mart. I, 218, 1; ܠܕܝܢ “*ἐάν δὲ εἴπῃ . . . ἐσθίῃ δὲ καὶ*

Forms of ܠܕܝܢ used for Emphasis and Modification.

πίνῃ Matt. 24, 48—49; and quite independently **يَا أَيُّهَا الَّذِينَ آمَنُوا**, literally following the text *ἔσονται ἀληθινούσαι* Matt. 24, 41. With the subject-pronoun attached to the participle, thus **يَا أَيُّهَا الَّذِينَ آمَنُوا** “if only we may enter and be blessed by thee” Sim. 308, 1; **يَا أَيُّهَا الَّذِينَ آمَنُوا** “thou shalt remember the oath” *ibid.* 323, 2. So too with Part. Pass.: **يَا أَيُّهَا الَّذِينَ آمَنُوا** **يُفَعِّلُونَ** **حَجَّ** [δύμας δὲ [δύμας] *ἐκβαλλομένους* *ἐξω* Luke 13, 28; **يَا أَيُّهَا الَّذِينَ آمَنُوا** **يُفَعِّلُونَ** **حَجَّ** **حَزَنًا** “that they are continually taken up with fasting” Ov. 177, 2; **يَا أَيُّهَا الَّذِينَ آمَنُوا** **يُفَعِّلُونَ** **حَقْم** “stand” Spic. 17, 17; **يَا أَيُّهَا الَّذِينَ آمَنُوا** **يُفَعِّلُونَ** **حَقْم** **جَا** **يَا أَيُّهَا الَّذِينَ آمَنُوا** “it shall be made and prepared and placed at the door” Sim. 377, 8.

Rem. On **يَا** with other verbal forms v. §§ 261; 263; 268; 277; 278 B.; 279 B.; cf. farther §§ 260; 324 E.; 338 C. On **يَا** with the Inf. v. § 286, and with adverbs § 308.

E. **يَا**.

Preliminary
Observations.

§ 301. **يَا** and its negative **يَا لَا** or **يَا جَا** (§ 199) are, in their syntax, essentially alike. In the matter of Tense, **يَا** (as Noun) resembles the Part.; when it is strengthened by an enclitic **يَا**, the resulting combination then answers to that of the Part. with **يَا**; thus **يَا يَا** is nearly equal to “*erat*”. This **يَا** does not necessarily require to be inflected according to gender and number, seeing that **يَا** is properly a masculine substantive in the sg.

With separate
Personal
Pronouns.

§ 302. Sometimes **يَا**, and more rarely **يَا**, is found with the independent personal pronoun following: **يَا جَا** “and I am no longer in being” Job 7, 21; **يَا جَا** “they are not there”, “they are not in being” Jer. 10, 20; Ephr. II, 554 C.; III, 419 A.; Ephr. Nis. p. 62 v. 88; Jul. 177, 15; varied by **يَا يَا لَا** *οὐκ εἰσι* Matt. 2, 18 C. (P. S. **يَا يَا**); **يَا جَا** “*non sunt qui veniant*” Ephr. III, 418 E; **يَا جَا** “those who are not in being” (set overagainst **يَا يَا**) Aphr. 274, 6; **يَا جَا** **يَا جَا** “and if for the moon they do not exist” Ov. 70, 3 (for which l. 1 **يَا جَا**); **يَا جَا** “in the trouble of man they are not [involved]” Ps. 73, 5. **يَا** is a mere copula in the original passage **يَا يَا** “who are you Christians” Land III, 258, 17 (so in **يَا يَا** “they are his agents” Land

§ 303. Far more common is the combination of **ᐱᐱ** with possessive suffixes for the 1st and 2nd persons; while for the 3rd person **ᐱᐱ** is used either alone, or with the possessive suffix. The usage here, in some meanings, is made to follow strict rules; in others it varies.

The bare form predominates also with **ا** in the signification “belongs to”, “is the property of”: **چہ اے چہ** “when thou hast something” Prov. 3, 28; **چہ اے ہر کسے پانی تو بخونتی** (“unto every one which hath”) Luke 19, 26; **کسی نے منکر ہے اور کسی نے نہیں لڑتا** “whoever has anything denies it, and whoever has nothing, struggles to get possession of something” Spic. 47, 2. In none of these three examples is there any definite subject. Compare **چہ اے چہ** “he has to do with the judge” Isaac II, 42, 104. Farther, **چہ اے چہ نہ ملے گا** “he, who has it (**میں**) the possession) and loses it, does not find it again, and he, who has it not and runs after it, does not overtake it” Aphr. 356, 2; **ان کے کانوں پر گولڈن ایر رینگز تھیں** “they had golden ear-rings” Judges 8, 24; **لیکن ان کے والدین ایمان والے تھے** “but he had believing parents” Sim. 268; **اور اس کا نام تھا** “and his

beauty was unbounded" Sim. 272, 13; **ܐܝܬܐ ܕܥܡ ܕܢܝܐ** "who had a daughter" Sim. 273, 12; **ܕܠܐ ܕܐܝܬܐ ܕܡܥܬܐ** "for all distresses there are remedies" Aphr. 135, 3 &c.

Very rarely occur cases like **ܐܝܬܐ ܕܥܡ ܕܢܝܐ ܕܡܥܬܐ** "but we have liberty in ourselves" Spic. 13, 4.

With other prepositions or adverbs likewise, the bare form **ܐܝܬܐ** appears freely, although **ܐܝܬܐ** with suffixes often occurs too, especially when it comes after the prepositional phrase. In such combinations the signification is indeed gradually passing into that of the pure copula: **ܐܝܬܐ ܕܥܡ ܕܢܝܐ ܕܡܥܬܐ** *ἐν ἀρχῇ ἦν ὁ λόγος* John 1, 1; **ܐܝܬܐ ܕܥܡ ܕܢܝܐ ܕܡܥܬܐ** "for in every land and among every people there are rich and poor" Spic. 18, 4; **ܐܝܬܐ ܕܥܡ ܕܢܝܐ ܕܡܥܬܐ** "in whom is knowledge" Spic. 3, 11; **ܐܝܬܐ ܕܥܡ ܕܢܝܐ ܕܡܥܬܐ** "there is no strength in the wicked man to stand against the good" Aphr. 182, 4; **ܐܝܬܐ ܕܥܡ ܕܢܝܐ ܕܡܥܬܐ** "Judas is not with them" Aphr. 65, 2; **ܐܝܬܐ ܕܥܡ ܕܢܝܐ ܕܡܥܬܐ** "all that is upon me" Spic. 3, 21; **ܐܝܬܐ ܕܥܡ ܕܢܝܐ ܕܡܥܬܐ** "and with whom is no truth" Aphr. 182, 13; **ܐܝܬܐ ܕܥܡ ܕܢܝܐ ܕܡܥܬܐ** Spic. 14, 1 &c.—**ܐܝܬܐ ܕܥܡ ܕܢܝܐ ܕܡܥܬܐ** "the filth of sin which is in the villages" Ov. 116, 7 (parallel to **ܐܝܬܐ ܕܥܡ ܕܢܝܐ ܕܡܥܬܐ** "the sin which is in the streets of the towns" line 6); **ܐܝܬܐ ܕܥܡ ܕܢܝܐ ܕܡܥܬܐ** ⁽¹⁾ "all faults . . . are in me" Ov. 141, 4; **ܐܝܬܐ ܕܥܡ ܕܢܝܐ ܕܡܥܬܐ** "God was in them" Aphr. 70, 6; **ܐܝܬܐ ܕܥܡ ܕܢܝܐ ܕܡܥܬܐ** "the brethren who are in the convents" Ov. 213, 11 (alongside of **ܐܝܬܐ ܕܥܡ ܕܢܝܐ ܕܡܥܬܐ** "the monks who are in their districts" Ov. 216 *ult.*); **ܐܝܬܐ ܕܥܡ ܕܢܝܐ ܕܡܥܬܐ** "she, who is in the midst of the sea" Apost. Apocr. 274 *paen.* (Gnostic Hymn); **ܐܝܬܐ ܕܥܡ ܕܢܝܐ ܕܡܥܬܐ** "for upon the top of high places is Wisdom" Prov. 8, 2; **ܐܝܬܐ ܕܥܡ ܕܢܝܐ ܕܡܥܬܐ** "from those who were with him" Ov. 162, 14; **ܐܝܬܐ ܕܥܡ ܕܢܝܐ ܕܡܥܬܐ** "if it had been always with him" Aphr. 128, 3; **ܐܝܬܐ ܕܥܡ ܕܢܝܐ ܕܡܥܬܐ** "the solution of which is not with us" Ephr. III, 687 C. &c.

ܐܝܬܐ occurs constantly with the suffix, when it is merely the copula; thus in cases like **ܐܝܬܐ ܕܥܡ ܕܢܝܐ ܕܡܥܬܐ** "this is nothing else

(1) Read thus.

save the sword of Gideon" Judges 7, 14; **ܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ** "Joseph was fifty-six years old" Aphr. 465, 11 (in the parallel passages merely **ܝܫܥܝܐ**); **ܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ** "but this blessed Rabbūlā was from his childhood a heathen [had been brought up as a heathen]" Ov. 160, 11; **ܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ** "his work there, however, was only this" Ov. 168, 15; **ܝܫܥܝܐ ܕܝܫܥܝܐ** "and her inward part, which is wasted, is Jerusalem" Aphr. 98, 9; **ܝܫܥܝܐ ܕܝܫܥܝܐ ܕܝܫܥܝܐ** "and the sons of peace are the brethren of Christ" Aphr. 305, 5 &c.

With suff. of the 1st and 2nd person: **ܝܫܥܝܐ ܕܝܫܥܝܐ** *ὑμεις ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ* John 8, 44; **ܝܫܥܝܐ ܕܝܫܥܝܐ** "if thou art willing, so are we" Aphr. 493, 18; **ܝܫܥܝܐ ܕܝܫܥܝܐ** "as long as we are still in the world" Ov. 195, 19; **ܝܫܥܝܐ ܕܝܫܥܝܐ** "I am a Christian" Moes. II, 73, 18; **ܝܫܥܝܐ ܕܝܫܥܝܐ** "as I was" ZDMG XXIX, 116 *paen.*; **ܝܫܥܝܐ ܕܝܫܥܝܐ** "we are robbers" Sim. 365 mid.; **ܝܫܥܝܐ ܕܝܫܥܝܐ** "we are no magicians" Mart. I, 182, 3; **ܝܫܥܝܐ ܕܝܫܥܝܐ** "as thou art now also the head" Jul. 18, 3; **ܝܫܥܝܐ ܕܝܫܥܝܐ** "in what anxiety and fear you were" Jul. 21, 15.

§ 304. Examples of the uninflected state of **ܝܫܥܝܐ** with **ܝܫܥܝܐ**: **ܝܫܥܝܐ ܕܝܫܥܝܐ** *with Feminine and Plural*. **ܝܫܥܝܐ ܕܝܫܥܝܐ** "she had an handmaid" Gen. 16, 1 (Ceriani **ܝܫܥܝܐ**); **ܝܫܥܝܐ ܕܝܫܥܝܐ** "but there were no brethren, who dwelt there" Sim. 286 mid.; **ܝܫܥܝܐ ܕܝܫܥܝܐ** "other things which he had" Sim. 276, 7; **ܝܫܥܝܐ ܕܝܫܥܝܐ** "and in the midst of the fire was the form of four beasts, and every one had four faces" Moes. II, 98 v. 358; **ܝܫܥܝܐ ܕܝܫܥܝܐ** "there was no water" Aphr. 452, 13 (var. **ܝܫܥܝܐ**); **ܝܫܥܝܐ ܕܝܫܥܝܐ** "the gleaners, the poor and the strangers, who were there" Sim. 276 *inf.* Often too in translations from the Greek **ܝܫܥܝܐ ܕܝܫܥܝܐ** alongside of **ܝܫܥܝܐ ܕܝܫܥܝܐ**.

§ 305. That **ܝܫܥܝܐ** answers, as regards syntax, to the Part. (of **ܝܫܥܝܐ**), **ܝܫܥܝܐ** employed like a Participle; and with Forms of **ܝܫܥܝܐ**. is shown also in constructions like **ܝܫܥܝܐ ܕܝܫܥܝܐ** "before I was in existence, thou didst fashion me" Ephr. III, 342 E; **ܝܫܥܝܐ ܕܝܫܥܝܐ** "he sold all that he had" Ov. 165, 24; **ܝܫܥܝܐ ܕܝܫܥܝܐ** "they learned where and how he was" Ov. 169, 23; ... **ܝܫܥܝܐ ܕܝܫܥܝܐ**

ܐܘܢܐ ܐܘܢܐ “when I was a boy, . . . I saw” Ov. 154, 10 (cf. § 275). Accordingly the word has been combined, like a participle, even with the Impf. of ܐܘܢܐ (§ 300): ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ John 5, 26 C.; ܐܘܢܐ . . . ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ “in order that he may be an en sample for us” Ov. 159, 7; ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ “that he may not be” Ov. 62, 22; ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ . . . ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ “that the discourse may be about a great change” Jos. St. 92, 4; ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ “that in all the churches there may be a Gospel in separate parts [*i. e.* a book of the Gospel arranged in the original order], and that it be read” Ov. 220, 4; ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ “gave to us that we should be, as it were, of him” *Regulae Monasticae* ed. Chabot (*Accad. dei Lincei, Rend.* 1898, 41, 15), and thus, frequently,—particularly in translations from the Greek. Jacob of Edessa has the word with a purely future signification (*Epist.* 13 ed. Wright p. 11, 7): ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ “God, who was, and is, and shall be for ever” So even ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ “so that they even had life and great reasoning power” *Moes.* II, 104 v. 444. With the Part.: ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ “cursed is the opinion which exists” *Ephr.* III, LIII *ad inf.* One translator ventures even upon ܐܘܢܐ ܐܘܢܐ Lagarde, *Reliq.* 21, 23, 24.

ܐܘܢܐ with
Infinitive
and com-
plete
Clauses.

§ 306. On ܐܘܢܐ with the Inf. v. § 286. So too ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ “which could feel without the soul” *Moes.* II, 92 v. 242; ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ . . . “a chosen vessel shall he become [*lit.* is it to him that there be of him]” *Sim.* 278 *ad inf.*, where *Cod. Lond.* has merely ܐܘܢܐ ܐܘܢܐ; and thus frequently.

ܐܘܢܐ
“to have”.

§ 307. When translators put ܐܘܢܐ ܐܘܢܐ for ܐܘܢܐ (also ܐܘܢܐ ܐܘܢܐ for ܐܘܢܐ “he is” [of circumstance or condition]), they sometimes furnish the object of ܐܘܢܐ in the Syriac with ܐܘܢܐ also: thus even ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ *εἰς τὸ πᾶν* Matt. 26, 11 (*S.* is different); John 12, 8.

ܐܘܢܐ and
ܐܘܢܐ with
Adverbs of
Quality.

§ 308. Sometimes ܐܘܢܐ,—and even ܐܘܢܐ,—is combined with adverbs of quality instead of adjectives: ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ “if the word is true” *Deut.* 13, 14; and frequently in translations such as ܐܘܢܐ ܐܘܢܐ “they are in an evil case” *Euseb. Theoph.* 2, 84 (towards the

end), &c.—ܐܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ “it would be better for him” Ephr. in Zingerle’s Chrest. 257, 8; ܐܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ “and his coming was not in vain” Aphr. 150, 15; ܐܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ “and it went badly with them in the end” Aphr. 293, 5; ܐܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ “our chastenings were manifold” Jos. St. 4, 14.

§ 308^b. A very rare construction and one pronounced by BA ܐܝܬܐ no. 650 to be old and rude, is ‘ܐܝܬܐ = simple ܐܝܬܐ: ܐܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ. ܐܝܬܐ, “and the writing is thus” Land III, 327, 24; ܐܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ “whether this observance comes from the time of the Apostles” Jac. Ed. in Lagarde, *Rel. Jur. Syr.* 144, 4. Cf. BB p. 151, 4.

II. THE SENTENCE.

1. THE SIMPLE SENTENCE.

A. THE SIMPLE SENTENCE IN GENERAL.

§ 309. The Nominal sentence,—that is, the sentence which has a Substantive, an Adjective, or an Adverbial expression as a predicate,—is not very sharply distinguished in Syriac from the Verbal sentence. The Participle,—becoming a pure Verbal form, but yet betraying its Nominal origin—, which is widely employed as a predicate, and ܐܝܬܐ which in like manner comes near to the Verb, mark stages of transition from the Nominal sentence to the Verbal sentence; while on the other hand sentences with the Substantive verb ܐܝܬܐ can scarcely be regarded as truly Verbal sentences. Farther the inner constructions severally of Nominal and Verbal sentences in Syriac do not greatly differ.

§ 310. A Nominal predicate, when set beside a Subject—without a copula—may form a sentence, just like a verb: ܐܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ “love (is) far removed from vainglory” Aphr. 256, 14 (v. farther examples, with Predicative Adjective § 204 A, and with Participle § 269 *sqq.*); ܐܝܬܐ ܕܥܝܢܐ “love is light” Aphr. 257, 22; ܐܝܬܐ ܕܥܝܢܐ

ܒܚܡܝܬܐ ܬܥܬܐ, “this is the Apology against the Jews” Aphr. 331, 14; ܠܟܠ ܡܥܬܪ “the Good Being is thy name” Aphr. 493, 10; ܥܝܢ ܬܗܝ “in it is love” Aphr. 297, 7; ܘܕܡܝܢ ܐܠ ܣܠܝܬܐ ܐܠܐ ܐܬܝܬܐ ܐܠܐ “and in this there is neither sin nor righteousness” Aphr. 308, 3; ܡܥ ܐܬܝܢ ܥܝ “there is in us of thy spirit” Aphr. 488, 11 &c. It is but rarely that a copula is wanting, in longer sentences, as in ܐܠܐ ܐܬܝܬܐ ܐܠܐ ܐܬܝܬܐ ܐܠܐ “and farther this utterance,—of the which our Redeemer declared that upon it hang the Law and the Prophets,—is beautiful, good and excellent” Aphr. 30, 1 &c. But the omission, not merely of every copula, but even of the tense-marking ܐܠܐ, is very common in short subordinate sentences, like ܥܝ ܐܬܝܬܐ ܥܝܢ “while there are just persons within it” Aphr. 457, 16; ܥܝ ܡܥܬܐ ܡܥܬܐ “while the vine was torn out and taken from them” Aphr. 463, 5; ܥܝ ܡܥܬܐ ܡܥܬܐ “while our wickedness before thee was great” Aphr. 488 *ult.*; ܘܐܝܬ ܡܥܬܐ ܡܥܬܐ “and brought one great hewn stone, which was well polished and beautiful” Sim. 271, 7; ܥܝ ܡܥܬܐ ܡܥܬܐ “while these poor people were still in the Mandra” Sim. 312 *mid.* &c. (cf. §§ 275; 305). Wherever the past is involved, ܐܠܐ (ܐܠܐ, ܐܠܐ) might also stand here. Thus in ܐܠܐ ܥܝܢ “but he had another brother, whose name was Shemshai” Sim. 268 *ult.*, the *Cod. Lond.* has ‘ܡܥܬܐ ܡܥܬܐ’.

Pronoun of
the 3rd
pers. as
Copula.

§ 311. Apart from sentences of the last kind [§ 310], the employment of a copula is far more usual. First of all, the 3rd pers. pron. serves as such, being really a reference indicating or recalling the subject. For ܐܠܐ ܐܬܝܬܐ “God is righteous”, there is often said ܐܠܐ ܐܬܝܬܐ or ܐܠܐ ܐܬܝܬܐ. Thus ܐܠܐ ܐܬܝܬܐ “great is his sin” Aphr. 45, 10 (l. 8 ܐܠܐ ܐܬܝܬܐ, without ܐܠܐ); ܐܠܐ ܐܬܝܬܐ “his weapon is weaker than ours” Aphr. 137, 21; ܐܠܐ ܐܬܝܬܐ “his whole heart is with him” Ov. 278, 26; ܐܠܐ ܐܬܝܬܐ “older is the promise”, and ܐܠܐ ܐܬܝܬܐ “older is the word” Aphr. 27, more than once; ܐܠܐ ܐܬܝܬܐ “if it is a disgrace to thee, that” Ov. 162, 8; ܐܠܐ ܐܬܝܬܐ “his fathers are many” John 8, 39; ܐܠܐ ܐܬܝܬܐ “that his creators are many” Aphr. 51, 7; ܐܠܐ ܐܬܝܬܐ “these are the men and women” Sim. 271 *ad inf.*; ܐܠܐ ܐܬܝܬܐ

§ 312. A. When the subject is a personal pronoun, it is sufficient to set it down once; and in fact it stands oftenest as an enclitic after the most important word in the predicate: أَنَا “I am innocent” Job 33, 9; نَحْنُ أُمَّكَ “we are thy people” Aphr. 488, 9; أَنَا أُمَّكَ “am I then my brother’s keeper?” Gen. 4, 9; إِنْ شَقِمْ أَنْتَ “if thou art wise” Prov. 9, 12; إِنْ هُوَ إِلَهُ هُوَ إِنْ هُوَ إِلَهُ “that thou art either God, or the son of God” Addai 3 ult.; أَنْتُمْ بَنُو حَيْوَةَ “ye are the sons of Cain” Aphr. 331, 9; إِنَّهُ أُمَّكَ “he is my brother” Gen. 20, 5; إِنَّهُ أُمَّكَ “that he is the Son of God” Ov. 163, 12; إِنَّهُ أُمَّكَ “she is precious” Prov. 3, 15; إِنَّهُ أُمَّكَ “she is a tree of life” Prov. 3, 18; إِنَّهُمْ تَلَامِيذُ “that they are the disciples of Christ” Ov. 177, 4 &c. For 1st and 2nd Pers. cf. the Participial forms, § 64.

B. It is far less common for the pronoun of the 1st and 2nd person to stand alone at the commencement. A certain emphasis is usually conveyed in that arrangement: **چې اې مچې پکې؟** “when I was still but a little boy” Apost. Apocr. 274, 9 (Gnostic Hymn); **چې اې نې مې ډولې؟** “whilst thou art uplifted, vainglorious and proud” Aphr. 270, 8; similarly ll. 10, 11; **اې نې مې مېچلې ډمېچلې؟** “for thou art waiting and hoping” Aphr. 341, 6; **چې مې ډولې اې ډمېچلې؟** *ἀ ακούετε* Luke 10, 24 P. S. (C. **اې ډولې** *α υμεις βλέπετε*; **ډولې اې ډمېچلې** *οὐ γὰρ υμεις εσπε οι λαλουντες* Matt. 10, 20 P. S.;

§ 313. The Copula may farther be expressed by **أنا** with suffix **أنا** as
 (§ 303), while **أنا** does not represent a proper copula, seeing that it is
 always an actual Tense form. But in all these cases the language has
 a wide choice among various modes of expression. Instead of the two
 forms cited in § 312 C for “we are the sons of Abraham”, viz:—**أنا**
أنا and **أنا**, the sentence might also have run
 thus: **أنا** or **أنا** or merely **أنا** or,—
 slightly emphasizing the subject,—**أنا**.

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like **ܡܢ ܠܝܬܐ ܕܡܢ ܕܡܢ ܕܡܢ** “the clear light,—that is Christ” Aphr. 14, 10; **ܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** “the foundation,—that is the beginning of the whole building” Aphr. 7, 2 &c. But a like course is followed also in the most diverse grammatical relations⁽¹⁾: **ܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** “to all these their purity was a complete fast” Aphr. 45, 17; **ܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** “of this great city the king of Assyria laid the foundations” Moes. II, 63 *inf.*; **ܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** “now the ram’s horns are broken” Aphr. 83, 20; **ܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** “for in Jacob’s prayer the mystery was prefigured, of...” Aphr. 63, 17; **ܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** “for Abel’s offering was accepted for the sake of his faith” Aphr. 18, 4; **ܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** “and whoever is not ashamed,—his wound is healed (= **ܡܢ ܕܡܢ ܕܡܢ ܕܡܢ**)” Aphr. 136, 3; **ܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** “and those who press on and approach him, into their secret ears his savour distills” Aphr. 449, 15; **ܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** “on all that garment, which was wrapped about his body ... appeared ... only one single colour” Ov. 165, 7, and frequently thus with longer or shorter relative sentences: **ܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** “I have this to say” Aphr. 486, 5; **ܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** “since we stand high, the whole people look to us, and let themselves be guided by us” Ov. 173, 11 &c. With Demonstrative pronoun: **ܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** “the sheep which has been lost out of all the flock,—about it the shepherd has anxiety” Aphr. 142, 10.

CONCORDANCE OF THE PARTS OF THE SENTENCE

§ 318. The words **ܡܢ ܕܡܢ** “villages”, **ܡܢ ܕܡܢ** “asses”, and **ܡܢ ܕܡܢ** when it signifies “men”, are regarded as true plurals and are always construed with plural forms. The collective nouns denoting animals vary. Thus

Collectives
as Sing.
and Plur.

⁽¹⁾ In short sentences, however, it is comparatively rare.

⁽²⁾ Read thus.

ܐܡܬܐ ܕܪܡܐܢܐ ܕܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “the army of the Romans, which was with them, had dispersed themselves” Jos. St. 47, 20).

ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ with a plural genitive is perhaps always construed as plural, *e. g.* ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “a large number of Romans (*i. e.* soldiers) lived there” Sim. 273 mid. (contrasted with ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “the great mass of the people [Sing. Gen.] was alarmed and terrified” Sim. 357 mid., and ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “the great body of the town marched along” Land II, 388, 6, where the Genitive determines the number and gender). Similarly ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “more than two thousand men perished” Chron. Edess. (Hallier) 146, 5 (Document of 201); ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “the most of the people of the town remained with him” Addai 31, 8.—ܡܬܬܬܪܥܐ with plural is construed as pl. only. With these are joined cases like ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ Assemani I, 357 (Simeon of Bēth Arshām); ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “all who have come” *ibid.*, and frequently thus; but the sing. is more usual here, and it occurs even in that passage.

§ 319. Even when the plural subject is resolved into its parts by means of ܡܬܬܬܪܥܐ (§ 242, cf. § 351), it may be construed as pl., and that even when it is itself omitted: ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “these ten little books which I have written thee take from one another” [*i. e.* “are written in continuation”—“form a series”] Aphr. 200, 15; ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “they plunder each other” Ov. 119, 16; ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “which are different from one another” Spic. 17, 19; ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “*ἀτῖνα ἐὰν γράφηται καθ' ἓν*” John 21, 25: ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “but they adhered to their several ways” Ov. 160, 21; ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “all our ancestors were humble” Aphr. 188, 17; ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “and these seven [planets] have each of them power [severally] over the divisions” Spic. 18, 9 &c. (But also in the sg.: ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “each of them, as has been ordered it (*f.*), quickly carries out his wish” Aphr. 281, 14, cf. Aphr. 438, 13; Ov. 176, 27). Similarly ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “and all things stand opposed to each other” Aphr. 303. *ult.*—And thus even a simple ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ with a plural following, is frequently construed in negative

Plur. in
Phrases
with
ܡܬܬܬܪܥܐ.

sentences as a plural: **وَحَيْسِيهْ؟ اُوْجِبْ سِبَا فَعِ اُوْجِبْ اِلَّا اُوْقَعِ** “and among these there is no single one of them” Spic. 14, 5; **وَسِبَا فَعْبِقْ اِلَّا خَزَبْ** “and no one of them resists his will” Aphr. 284, 4; **وَلَا يَسْرِى تَبْ؟** “that no one of these men... shall see the land” Deut. 1, 35 &c. Farther examples: Philipp. 4, 15; Philox. 543, 26; Apoc. Baruch 83 (fol. 551 *c ult.*); John van Tella (Kleyn) 50, 18; Euseb. Ch. Hist. 260, 4 *ab inf.* (But sing. *e. g.* in **اِلَّا اَزَالْ** “and let none (f.) of them go out” Ov. 177, 11). Similarly in a conditional clause: **اِلَّا عِيْنِيْ جَرِ سِبَا فَعِ اِلْعَتِيْلَاهْ؟ تَبْ فَعِ اِلْاِثْتَبْ** “if any one of the stories about one of thy gods is true for thee” Anc. Doc. 55, 2; **اِلَّا يَمْحَقْنِيْ تَبْ فَعِ بِلْسَقَاتْ؟** “if one of the joys of this world takes him captive” John van Tella 31, 1 (var. **يَمْحَقْ**). Except in Negative, and Conditional clauses, I know of the occurrence of this construction only in **اِلَّا يَمِيْزْ سِبَا فَعِ حَلَاةِجْ** “one of the maidens may come” Land III, 36, 18, and in **اِلَّا اُوْجِبْ حِيْتَقْ بَقْتِيْ؟** “why should one of these maids wash thy feet?” *ibid.* line 19, which sentences are translated from the Greek.

In the same fashion as with **سِبْ سِبْ**, we have also **يَقْفَحْجَنْجَنْ وَصَجْ** “they are opposed, but peaceful, the one toward the other” Moes. II, 84 v. 127; **وَيَقْفَحْ اَوَّوْ اَوَّوْ حَوَّوْ** “and they were attached to one another” Moes. II, 100 v. 371.

Prep. with
Substantive
as Subject.

§ 320. In the rather uncommon case, in which a substantive, dependent upon a preposition, has the position of subject, it is construed according to its gender and number. Thus in **وَحْ اَوَّوْ اَوَّوْ اَوَّوْ؟** “and farther there is poured out to-day of the spirit of Christ upon all flesh” Aphr. 122, 18; **اِلَّا يَمِيْزْ سِبَا فَعِ حَلَاةِجْ** “even should some of the words not agree with those of another speaker” Aphr. 441, 12. So also **وَحْ اَوَّوْ اَوَّوْ اَوَّوْ؟** “and from their eyes there darted as it were quick flashes of lightning” Sim. 271 *paen.*; **اِلَّا يَمِيْزْ سِبَا فَعِ حَلَاةِجْ** “for with him there was sleeping in bed the likeness of a woman” Sim. 292 *mid.*; **اِلَّا يَمِيْزْ سِبَا فَعِ حَلَاةِجْ** “something like a flash of lightning shot down” Mart. I, 73, 6.

§ 321. In other cases the verb agrees throughout with the subject. In particular a plural subject requires a plural verb.⁽¹⁾ It is no real exception to this rule that **ܐܘܪܩܝܬܐ ܕܡܢ ܕܡܢ** may stand even with a fem. or pl. (§ 304), for the properly-nominal character of the sg. m. **ܐܬܝܬܐ** “existence” still operates here. On the other hand there is an exception in the construction, occurring occasionally, of the uninflected passive Participle with **ܕ** indicating the agent, in conjunction with a feminine or plural subject. In this case the language has begun to conceive the form **ܡܢ ܕܡܢ** (§ 279) as quite equivalent to an active verb “I have made”. Thus: **ܐܘܪܩܝܬܐ ܕܡܢ ܕܡܢ** “and hymns and psalms he made” Jos. St. 52, 1 (immediately after **ܕܡܢ ܕܡܢ** “by whom many poems had been composed”); **ܐܘܪܩܝܬܐ ܕܡܢ ܕܡܢ** “I have heard this” Kalilag and Damnag 10, 16; 15, 23; **ܐܘܪܩܝܬܐ ܕܡܢ ܕܡܢ** *ἐποίησάμεν διαθήκην μετὰ τοῦ Ἀίδου καὶ μετὰ τοῦ θανάτου συνθήκας* [Is. 28, 15] Jac. Ed. in Wright’s Catalogue 28 *ab inf.*, and often thus in Jac. Ed. But here too agreement is far more usual. Of like construction is **ܐܘܪܩܝܬܐ ܕܡܢ ܕܡܢ** “and on it were Greek characters” Jos. St. 66, 10; **ܐܘܪܩܝܬܐ ܕܡܢ ܕܡܢ** “where the things had been consigned to writings and deposited” (Ps.-Eusebius) de Stella 1, 18; **ܐܘܪܩܝܬܐ ܕܡܢ ܕܡܢ** “and upon them were written hieratic characters” Ephr. II, 145 A (Jac. Ed.?).

Rem. The Singular-construction **ܐܘܪܩܝܬܐ ܕܡܢ ܕܡܢ** *ἐν αὐτῷ ὡς ἦν* John 1, 4 (but different in C. after another division of the sentence) must rest upon a dogmatic caprice, like the masculine use of **ܐܘܪܩܝܬܐ**, when it signifies “Logos”.⁽²⁾

Rem. On the Gender of Compounds cf. § 142.

§ 321^b. **ܐܘܪܩܝܬܐ ܕܡܢ ܕܡܢ**, literally “son of his moment” has wholly stiffened into an adverb and stands unchanged with the fem., with the pl., &c.

(1) Of course orthographical inadvertencies of author, copyist or even editor,—when, for instance, **ܐܘܪܩܝܬܐ** stands for the similarly-pronounced **ܐܘܪܩܝܬܐ**,—can form no ground for questioning this rule.

(2) Thus **ܐܘܪܩܝܬܐ ܕܡܢ ܕܡܢ** “is life” Joseph 304, 8 is perhaps correct. Philoxenus (Budge II, CV, 11) ventures upon **ܐܘܪܩܝܬܐ ܕܡܢ ܕܡܢ** “one life”.

and even with the 1st and 2nd Persons: **וַיִּשְׁתַּחֲוּוּ לְפָנָיו** *καὶ ὡς ἰάσθη παραχρημα (ἢ γυνή)* Luke 8, 47 C. S. (P. **فَسَبَّحُوا**), cf. v. 55; **وَمَتَّحُوا** *“but they withdrew, as soon as they saw it”* 2 Macc. 14, 44; **وَمَتَّحُوا** *“they (the women) forthwith washed themselves and painted their eyes”* Ezek. 23, 40; **وَمَتَّحُوا** *“set forth immediately”* Clem. 9, 18 &c. It is the same with **וַיִּשְׁתַּחֲוּוּ** *“the same day give him the hire”* Deut. 24, 15; **וַיִּשְׁתַּחֲוּוּ** *“we came the same day”* Clem. 146, 32; **וַיִּשְׁתַּחֲוּוּ** *“they took her away the same day”* John Eph. 222, 15.— So also **וַיִּשְׁתַּחֲוּוּ** *“they went backward”* Gen. 9, 23.

Gender and
Number of
a Group of
Nouns
coupled
with **ו** or **א**
like Con-
junction.

§ 322. When two or more nouns, connected by means of **ו** or **א** like conjunction, combine to form one member of a proposition, then, as regards concord, various cases become possible. If the members of the combination are all plural and of the same gender, naturally the connection is construed in accordance therewith. But when there are differences in gender and number, it is sometimes the position, sometimes the assumed importance of one or more of the members, that determines the case. Besides, when several singulars are combined, they are sometimes treated as a singular, sometimes as a plural.

Singular: **וְהָאָרֶץ וְהָעִיר נִשְׁאַרְתָּ** *“our land and our city remained”* Jos. St. 31, 3; **וְהָזָכָר וְהָאִשָּׁה** *“male and female are not discriminated there”* Aphr. 429, 1; **וְהַמִּדָּה וְהַמִּסְפָּר** *“and measure and number are full”* Spic. 12, 18; **וְהָיָה וְהָיָה** *“then went forth Noah and his sons”* Aphr. 477, 9; **וְהָיָה וְהָיָה** *“he and his seed were blessed”* Aphr. 328, 16; **וְהָיָה וְהָיָה** *“she and her father’s house received an inheritance”* Aphr. 329, 3 (and often thus, when there is a *principal person* concerned); **וְהָיָה וְהָיָה** *“procreation and children are from nature”* Spic. 11, 20; **וְהָיָה וְהָיָה** *“in which troop or order?”* Ephr. III, 245 D; **וְהָיָה וְהָיָה** *“and when there was earthquake, famine, pestilence and war”* Jos. St. 1, 4; **וְהָיָה וְהָיָה** *“there did not rise in their heart wrath or impurity”* Aphr. 428, 6; **וְהָיָה וְהָיָה** *“that quickly grief*

Plural: ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ "and he and they spoke" Sim.
340 mid.; ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ (¹) "Patricius and Hypatius
returned thither" Jos. St. 54, 3; ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ
ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ
[lit. 'love of money or longing after possessions'], the which are alien to
our course of life, shall not even be named" Ov. 174, 11; ۛۛۛۛ ۛۛۛۛ
ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ "the Law and the Prophets are too little" Aphr. 24, 3; ۛۛۛۛ ۛۛۛۛ
ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ
"of maid-servants or men-servants out of the laity" Ov.
174, 1; ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ
"Deborah and Barak were leaders" Aphr. 481, 12; ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ
"wheat (f.) and straw are mixed together" Aphr. 152, 10; ۛۛۛۛ ۛۛۛۛ
ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ "and
psalms and spiritual songs were brought into service" Sim. 392 mid. (Cod.
Lond. ۛۛۛۛ ۛۛۛۛ). — ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ P. C. (ۛۛۛۛ ۛۛۛۛ).
οἱ τελῶναι καὶ αἱ πόρνοι προάγουσιν ὑμᾶς Matt. 21, 31, cf. 32; ۛۛۛۛ
ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ
"Joseph and Mary his betrothed, both—" Aphr. 472, 20; ۛۛۛۛ ۛۛۛۛ
ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ
"those under vows, of either sex [lit. 'sons of the covenant or daughters
of the covenant'], who have fallen from their grade, send ye into convents"
Ov. 218, 19; ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ
"for his works and words (f.) were profitable to every one" Ov. 178, 22; ۛۛۛۛ
ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ
"and the fire gains the mastery over the grass, reeds and brushwood, and they are consumed" Aphr.
16, 12; ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ
"gold and silver and precious stones, with which the building rises" Aphr. 16, 13 (where
the two masculine singulars preponderate over the plural feminine) &c.

17

Cf. farther *ܐܢܝܢ ܕܢܝܢܝܢ ܕܢܝܢܝܢ ܕܢܝܢܝܢ* “soul calls to thee and body, that thou shouldst take pity upon them, so long as they endure” Quotation in Barh. gr. 2, 15 *ult.* (where at first the member standing at the beginning exercises its influence, but afterwards, in the pl., the m. predominates). The case is the same as with *ܐܢܝܢ* in *ܐܢܝܢ ܕܢܝܢܝܢ ܕܢܝܢܝܢ ܕܢܝܢܝܢ* “all the lusts, together with all the briars of sin, are burned up therein” Ov. 164, 13.

The differ-
ent Persons
(1st, 2nd,
3rd) when
bound
together.

§ 323. In ranking together nouns of different persons, the 1st preponderates over the 2nd and 3rd, and the 2nd over the 3rd: *ܐܢܝܢ ܕܢܝܢܝܢ ܕܢܝܢܝܢ* “I, thy lord, and thou, the steward, know [1st pl.]” Ov. 303, 13; *ܐܢܝܢ ܕܢܝܢܝܢ ܕܢܝܢܝܢ* “and we rose up, I and he” Jos. St. 29, 13, cf. line 10; *ܐܢܝܢ ܕܢܝܢܝܢ ܕܢܝܢܝܢ* “I, with my kingdom, am free from guilt” Jul. 70, 12; *ܐܢܝܢ ܕܢܝܢܝܢ ܕܢܝܢܝܢ* *ibid.* 132, 10; *ܐܢܝܢ ܕܢܝܢܝܢ ܕܢܝܢܝܢ* “thou and thy father’s house shall serve [2nd pl.]” Aphr. 272, 10. The exception *ܐܢܝܢ ܕܢܝܢܝܢ ܕܢܝܢܝܢ ܕܢܝܢܝܢ* “neither thy king nor his command, neither thou nor thy power, nor even our chastisements, are able to separate us” Mart. I, 155, 8,—has nothing remarkable in it, seeing that the 2nd person in this case is put between two 3rd persons.

ARRANGEMENT OF WORDS.

Position of
the Subj.
and Pred.

§ 324. A. The relative arrangement of the principal parts of the sentence is very free. The Subject in the Verbal sentence,—just as in the Nominal sentence, stands sometimes before, sometimes after the Predicate; and sometimes its parts are even broken up or inverted by parts of the predicate.⁽²⁾ It is of course granted that in purely Verbal sentences, particularly in simple narration, the Predicate stands more

(¹) = *ܐܢܝܢ*.

(²) How freely words may be arranged in Syriac, is well demonstrated by comparing passages of Syriac with Arabic translations of them. The Arab in that case is continually *obliged* to alter the arrangement of the words, while the Syrian in almost every instance might have *chosen* that arrangement which is absolutely *binding* upon the Arab.

frequently before the subject; but this is by no means a fast rule,—apart even from the fact that, if a new subject of importance appears, or if the subject has to be brought emphatically into notice, it is more usual to place the subject first. Also in sentences with the participle, the predicate perhaps stands oftener before, than after, the subject. But in purely Nominal sentences the reverse is the case. Still even the predicative adjective very often goes first, particularly in short secondary sentences with **ܕܡܢ**. It is farther to be noticed that, in the most diverse kinds of sentences, demonstrative pronouns are commonly placed at the beginning. In none of these cases do absolutely unbending rules prevail; and a Syriac sentence can scarcely be imagined, in which the position of the subject, relative to the predicate, might not be altered, without offending against grammar. Even the rhetorical effect might in most cases be preserved though the order were changed, perhaps by adding or omitting an expletive word like **ܐܝܬܐ**. The diversity of arrangement in sentences standing close together has often indeed a rhetorical purpose; but not seldom the same thing has been brought about quite unconsciously. Instances of all forms of arrangement might be adduced in abundance. It will suffice, however, to illustrate merely the leading cases by supporting-passages, confronting them with one another.

B. *Verbal Sentences, Perf.*: **ܐܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “the blessed St. Simeon said to him” Sim. 271, 13, immediately following **ܐܬܐ** **ܐܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** *ibid.* 1, 3 (where, however, Cod. Lond. reads **ܐܬܐ ܐܝܢܐ ܕܥܝܢܐ**); **ܐܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “if the soul abandoned the body” Moes. II, 90 v. 221, beside **ܐܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “if his power abandoned creation” *ibid.* v. 222; **ܐܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “and the power of God appeared” Aphr. 25, 1, beside **ܐܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** line 4, cf. line 6; **ܐܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “and he, on whom the law had not been imposed” Aphr. 25, 9, close to **ܐܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “and on their righteousness the law was not imposed” l. 22; **ܐܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “destroyed is our sanctuary, and our house of prayer is laid waste” Aphr. 491, 1.—*Imperfect*: **ܐܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “for it pleased the Lord that by thee his name should be glorified” [*lit.* “the Lord willed that by thy hands &c.”] Sim. 270 mid.,

close beside **ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ** “that by thy hand the laws and ordinances of the holy Church be maintained”; **ḥḥḥḥ** **ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ** “and let his mind glow in the spirit of his God, and let his praying comfort him in his loneliness” Ov. 185, 12.—*Participle*: **ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ** “... know . . . that upon the foundations of the building the stones are laid, and then upon the stones the whole building rises” Aphr. 6, 14 (and quite similar in 7, 1); **ḥḥḥḥ** **ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ** “all these things faith demands” Aphr. 9, 10, alongside of **ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ** “and these works are required for the king Christ” l. 12 (where the logical parallelism is set above the grammatical, as often happens); **ḥḥḥḥ ḥḥḥḥ** “destroyed are our priests, and our head is veiled” Aphr. 491, 1.—That the verb may also stand a long way after the subject, is shown by cases like **ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ** “Jovian, who was Roman Emperor after him, preferred peace to everything else” Jos. St. 8, 17.

C. *Nominal Sentences*: **ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ** “heaven is small and filled with thee” Moes. II, 80 v. 75, beside **ḥḥḥḥ ḥḥḥḥ** “small for thee is the world, and the parts of the earth are not sufficient for thee” v. 77; **ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ** “the sun is more excellent than the moon, and greater is the moon than the stars which attend it” Aphr. 434, 19 &c. In **ḥḥḥḥ** **ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ** “a powerful commander is fasting” Ov. 99, 19, the subject is postponed in an unusual way, to obtain rhetorical effect.

D. The position of **ḥḥḥḥ** results, to a certain extent, from § 299. Apart from certain cases like those noted in §§ 260, 261, 300, it generally follows the most important word of the predicate (cf. even **ḥḥḥḥ ḥḥḥḥ** “to become servants” Ov. 311, 24); thus it often appears, along with such word, before the subject. It is not common to have it placed at the very beginning, as it is in **ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ** “Canaan’s children became slaves” Joseph 43, 4 [Ov. 290, 12]; **ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ** “that free persons become servants” *ibid.* 42 *paen.* [Ov. 290, 8].

E. We have already had cases, in which the subject appears in the

middle of the predicate, v. § 312. Thus: **ܒܡܝܩܬܐ ܣܝܒ ܒܐܠܗܐ** “that we are God’s servants” Ov. 173, 18; **ܐܬܐ ܕܥܡܝܬܐ ܡܫܠܐ** “it is a weapon against the wicked one” Aphr. 44, 2; **ܒܡܫܟܠܐ ܐܬܐ ܝܚܬܐ** “since thou art a greedy dog” Mart. I, 183 mid. &c. The reverse happens in **ܐܬܐ ܕܥܡܝܬܐ ܕܥܡܝܬܐ** “he had, however, believing parents” Mart. II, 268.

§ 325. The *Object* stands most frequently after the governing word, Position of
the Object. but often too before it, v. § 287 *sqq.* Even in the case of the Inf. with **ܕ**, it is not uncommon to put the object first, v. § 293. In these cases, at bottom, there is a true Involution.

§ 326. In simple, plain speech adverbial qualifications most frequently follow that leading member of the sentence, to which they specially belong, *e. g.* **ܕܡܝܬܐ ܗܠܐ ܕܡܝܬܐ** “when they came to the altar” Sim. 272, 8, but often too they precede it, *e. g.* **ܐܬܐ ܕܡܝܬܐ** “and he had been initiated [had been made perfect] in the whole Divine mystery” Ov. 165, 16; **ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “from intercourse with women ye shall keep yourselves separate” Ov. 173, 24; **ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “while not even about simple fare for the due supply of nourishment to the body, shall ye take any trouble” Ov. 174, 8; **ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “whoever expects to enter into rest” Aphr. 107, 18 &c. The position of adverbial qualifications may often be of extreme variety, particularly when several occur in one sentence. The simple sentence **ܕܡܝܬܐ ܕܡܝܬܐ** “the Creator prepares the wine”, Ephr. III, 663 A, permits of five other arrangements of the words, which arrangements are all good Syriac; only, in this case, just because of the antithesis to **ܡܝܬܐ** “the host”,—which opens the next sentence, it is most convenient to put the subject first, and the placing of the object last comes readiest to hand. With the adverbial complement, **ܕܡܝܬܐ ܕܡܝܬܐ** “the Creator prepares the wine in the vines”, the number of possible arrangements is very considerably increased; but, provided that the genitive association of **ܡܝܬܐ ܕܡܝܬܐ** is kept together, all other conceivable interchanges of position are permissible, although the placing of the words **ܡܝܬܐ ܕܡܝܬܐ** in the very beginning of the sentence, for

Position of certain Particles.

B. SPECIAL KINDS OF SENTENCES.

|| and its strengthened Forms.

§ 328. A. The simple negative **لا** is mainly employed in giving a negative meaning to the verb, and then usually stands immediately before it: **لَا يُعْجِبُ أَهْلَهُ** “his people were not able to . . .” Apr. 210, 17; **لَا حَقَّ بَدَأَ** “it was not ordered the Egyptians to”

ibid. l. 13; **ܘܠܐ ܡܠܝܬܐ ܠܐ ܡܠܝܬܐ** “while he killed none of the Goths” Jos. St. 85, 16; **ܘܠܐ ܗܥܬܐ ܡܕܝܢܬܐ ܠܗܘܢ** “because the city did not suffice for the Goths” *ibid.* 86, 21; **ܠܐ ܬܡܝܬܐ ܠܐ ܬܡܝܬܐ** “that they should not stir up war against one another” *ibid.* 90, 6 &c. No essential difference is occasioned by the interposition of particles, as in **ܠܐ ܡܝܬܐ** “but they did not die” Ov. 170, 17; **ܠܐ ܠܐ ܡܝܬܐ** “for he never submitted to this, that” Ov. 179, 8; **ܠܐ ܠܐ ܡܝܬܐ** “for I have not in all my days erected any building” Sim. 271, 4; **ܠܐ ܠܐ ܡܝܬܐ** “for never is thy goodness vanquished by our wickedness” Aphr. 493, 7; **ܠܐ ܠܐ ܡܝܬܐ** “for there was no flesh (meat) at all within the city” Jos. St. 69, 4. Less common are cases like **ܠܐ ܠܐ ܡܝܬܐ** “on whom God’s righteousness, in his jealousy, would not have been revealed for his punishment” Ov. 187, 16 &c.

ܠܐ stands also where the predicate is an adjective: **ܠܐ ܡܝܬܐ** “it is not well that [he] be . . .” Gen. 2, 18; **ܠܐ ܡܝܬܐ** “it is not true for him, that” Aphr. 498, 6, 13; **ܠܐ ܡܝܬܐ** “over some things they have no power” Spic. 9, 23; **ܠܐ ܡܝܬܐ** “this is not beautiful, like that” Anc. Doc. 87, 9; **ܠܐ ܡܝܬܐ** “but their sufferings were not less than [i. e. nothing short of] a martyrdom” Ov. 170, 5 (where however **ܠܐ ܡܝܬܐ** would also be correct).

B. Otherwise, to express negation in the Nominal sentence,—and in the very same way in a Verbal sentence, when a different word from the verb (inclusive of Part. and predicative adj. as well as **ܠܐ**) has to be rendered negative,—**ܠܐ** is strengthened by means of an enclitic **ܠܐ** (thus **ܠܐ ܠܐ**) or by means of **ܠܐ** (in that case always written **ܠܐ**). The first method is the more frequent of the two in ancient writings: some avoid **ܠܐ** altogether, while others employ the two promiscuously. There is no difference in their signification. Of course an author has often to consider whether he has to negative the whole sentence by means of negating the verb, or merely to negative a single word or phrase; thus the mere separation of the **ܠܐ** from the verb may, amongst other effects, account for the appearance of the corroborating Form, while an additional

Aphr. 441, 7, and in other passages; ܐܠܝܢ ܕܝܢܐ “*quod utinam non (fuisse)*” Assem. II, 44 *b* (Philoxenus); ܐܠܝܢ ܕܝܢܐ ܡܕܝܢܐ ܡܕܝܢܐ “I have written for those who are amenable to persuasion [sons of persuasion], not for scoffers” Aphr. 441, 8; ܡܠܐ ܝܣܪܐܝܝܠ ܡܡܝܬܝܗܘܢ *kai oux ws ol grammatēis autōn* Matt. 7, 29; and, in a similar use, the word often occurs.

F. Again, it constantly presents itself in certain combinations, like ܐܠܝܢ, ܐܠܝܢ, ܐܠܝܢ “without” (and “that not”, “lest”, *ne*). So in Nominal compounds like ܡܠܐ ܡܕܝܢܐ “immortal”; ܡܠܐ ܡܕܝܢܐ ܡܕܝܢܐ *ἀφθαρτα* 1 Cor. 15, 53 &c.; also in cases like ܡܠܐ ܡܕܝܢܐ ܡܕܝܢܐ “O foolish and unintelligent people!” Mart. I, 113 *inf.* So too ܡܠܐ “no one”, ܡܠܐ “nothing”.

G. Here and there occurs also ܡܠܐ for ܡܠܐ or ܡܠܐ. Thus ܡܠܐ ܡܕܝܢܐ ܡܕܝܢܐ “did we not cast *three* men?” Dan. 3, 24; ܡܠܐ ܡܕܝܢܐ ܡܕܝܢܐ “did not the Egyptians and the Moabites and . . . oppress you?” Judges 10, 11 (and that the fact of interrogation in such cases does not necessarily call for ܡܠܐ, [instead of ܡܠܐ] is shown by ܡܠܐ ܡܕܝܢܐ ܡܕܝܢܐ ܡܕܝܢܐ *οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον*; John 7, 19); ܡܠܐ ܡܕܝܢܐ ܡܕܝܢܐ “and there was nothing else revered in the vehicle” Moes. II, 166 v. 1397; ܡܠܐ ܡܕܝܢܐ ܡܕܝܢܐ “not merely men do they injure” Spic. 12, 7; ܡܠܐ ܡܕܝܢܐ ܡܕܝܢܐ “not merely she who commits adultery is put to death” Spic. 15, 20; ܡܠܐ ܡܕܝܢܐ ܡܕܝܢܐ “and he did not, because he was alone, remain unheard” Aphr. 70, 8 &c. These sentences are not all free from a suspicion that the text has been tampered with; and this suspicion applies with special force to the words ܡܠܐ ܡܕܝܢܐ ܡܕܝܢܐ “she was not born, but came forth” Ov. 403, 22, where in a way quite unusual ܡܠܐ stands immediately before the verb.

§ 329. ܡܠܐ and its strengthened forms ܡܠܐ, ܡܠܐ can never come after the word to which they most directly refer. In the simple Verbal sentence, for instance, ܡܠܐ must stand always before the verb.

§ 330. That a double negative may even in Syriac have the force of an affirmative, we have seen in several examples which embody restrictions; cf. farther ܡܠܐ ܡܕܝܢܐ ܡܕܝܢܐ ܡܕܝܢܐ

Position
of the
Negative.

Double
Negative.

ܥܕܐ ܐܢܝܢ “for not only did he not deprive them of a share in the alms of his beneficence” Ov. 195, 1 &c. But, in particular circumstances, there may be attached to a negative sentence another ܐܢܝܢ, with a noun to be specially negated; or the negation of several things may be expressly specified, alongside of the leading negation: ܡܢ ܥܡܠܐ ܕܡܢܝܢܐ ܠܐ ܐܢܝܢ ܐܢܝܢ “and of the race of the monks not even one was injured” Jul. 26, 13; ܠܐ ܐܢܝܢ ܐܢܝܢ ܠܐ ܡܢܝܢܐ ܠܐ ܡܢܝܢܐ ܠܐ ܡܢܝܢܐ “for nothing whatever proves a hindrance to prayer, and neither sword nor fire brings it to perplexity” Anc. Doc. 104, 25; ܠܐ ܐܢܝܢ ܐܢܝܢ ܠܐ ܐܢܝܢ ܐܢܝܢ “therefore he did not even take his eyes off the stiff-necked people of the children of Israel” Ov. 194, 26; ܡܢܝܢܐ ܠܐ ܡܢܝܢܐ ܠܐ ܡܢܝܢܐ ܠܐ ܡܢܝܢܐ “the truth of our God, neither in our life nor in our death, do we give up” Mart. I, 186 mid.; ܠܐ ܐܢܝܢ ܐܢܝܢ ܠܐ ܐܢܝܢ ܐܢܝܢ “be not thou afraid nor alarmed, either before kings or judges” Sim. 300 mid.; “in such-and-such lands ܠܐ ܐܢܝܢ ܐܢܝܢ ܠܐ ܐܢܝܢ ܐܢܝܢ no man sees sculptors, nor painters, nor . . . nor . . .” Spic. 17, 4 &c. In all these cases other modes of expression might also be used, cf. *e. g.* ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ “but this brought him no help at all” Ephr. II, 212 B.

INTERROGATIVE SENTENCES.

§ 331. A. In Syriac there is no special syntactical or formal method of indicating direct questions, as to “whether” the Predicate applies to the Subject. Such interrogative sentences can only be distinguished from sentences of affirmation by the emphasis. ܐܢܝܢ ܐܢܝܢ may mean “God is great”, quite as well as “Is God great?”

Interrogative Sentences.

B. The special interrogative words (which enquire about the subject or its attributes or other relations, or again after individual parts of the predicate), stand mostly at the beginning of the sentence: ܡܢܝܢܐ ܐܢܝܢ “how long art thou to keep running after what never stops?” Ov. 119, 10; ܡܢܝܢܐ ܐܢܝܢ ܐܢܝܢ “whom hast thou ever seen, that had grown rich and was satisfied?” Ov. 119, 11; ܡܢܝܢܐ ܐܢܝܢ “and how did he make him to be sin?” Aphr. 134, 6; ܡܢܝܢܐ ܐܢܝܢ “which religion is true?” Mart. I, 182, 6 &c. There is

(¹) The same tense as that at the beginning of the clause could not stand here (§ 260).

337 E; **لا اطلب حصص حوزة اذ اجبب اصلا** ⁽¹⁾ **بغوسب** “search not in me for my faults, so as to requite me as I have deserved” Ephr. III, 522 E; **لا اومل منب مع زوماب اوبو! حبا! حببب!** “turn not away (thine eyes), O Lord, from my wretchedness, and let me not become a servant of Satan” Ephr. III, 523 A &c.

With **او**: **ولا اجبا! حب او! املل! اوحبا!** “and grieve not or be desponding in thy thought” Sim. 301, 4 (Cod. Lond. otherwise); and many similar instances. Cf. **او! بومب فعتل! مفعمل! موب منل! اقل! نو!** **او! فلتل! لاامل خلقل! او! بفحك! حومب! ببا! بوب بومب! او! بظ!** “Priests, Deacons, and men under vows shall not be curators or agents for laics, or take charge of the lawsuits of their own relatives, or undertake for hire the conduct of the suits of any one whomsoever, or be in constant attendance at the door of the judge” Ov. 218, 8. In this example several prohibitions are comprised, in part by means of **و**, in part by **او**, while only a single negative is expressed. Of course the negative might have been repeated once or oftener.

§ 334. A. In several of the sentences quoted above, the connection effected by **و** has figured as a somewhat inexact mode of signifying a relation, which is not quite identical with the one given in the first clause. Such an “and” is also found sometimes when a consequence, or a contemporaneous accessory circumstance, is dealt with: **ض اجب! بوم!** Copulative Sentence for a Contemporaneous circumstance or for a Consequence. “what should I have done, to hinder the sun?” ZDMG XXX, 117 v. 235; **او! امل! او! او! او! او!** “whither had we all withdrawn ourselves, that thou didst arise?” Joseph 227, 4 [Ov. 312, 12]; **او! او! او! او! او! او! او! او!** “and to him who has set his building upon a rock, whereon it is not swayed by winds and waves” Sim. 395, mid.; **او! او! او! او! او! او! او! او!** “the mouth which said “God”, at which the reins of beings created trembled” Ov. 138, 24; **او! او! او! او! او! او! او! او!** “the curtain which the priest raises and (through which he then) enters” Apost. Ap. 176, 18 (Gnost. Hymn); **او! او! او! او! او! او! او! او!** “as he produced

(1) V. § 64.

(water) to Hagar, whereof Ishmael drank" Aphr. 314, 6; **ܐܠܝܟܢ ܡܠܟܢ ܠܗܐܒܪܗܡ** . . . "all this that I have written I have reminded thee of, beloved, without being wearied" Aphr. 184, 5; **ܡܝܢ ܕܡܝܢ ܕܡܝܢ ܕܡܝܢ ܕܡܝܢ ܕܡܝܢ** "something which they imposed upon him, and with which they vexed him" Sim. 280 mid.; **ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ** "by reason of the evil which he did, and (through which) he oppressed many" Sim. 317 mid.; **ܕܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ** "that thou leave us with thy heart in doubt" Ov. 308 *ult.*; **ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ** "then went out that woman, having bread with her" Acta S. Maris 45, 2. Instances of the latter kind, where the **ܐ** introduces a pure conditional clause, are rare in original writings in Syriac, as the more distinct **ܡܝ** is used for this purpose.

B. To the verb **ܦܩܝܬ**, **ܦܩܝܬ** "to command" the execution of the design is sometimes annexed, without the substance of the order having been announced beforehand; so too with **ܕܡܠܟܐ** "to wish", and occasionally with other verbs besides: **ܦܩܝܬ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ** "he gave command (to bring them out) and they brought them out" Mart. I, 94, 8; **ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ** "and at his command water came" Sim. 353, 11; **ܦܩܝܬ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ** "at his command the priests took it (f.) upon their shoulders" Aphr. 265, 6 &c. (and thus frequently in the Document of 201 in the Chron. Ed.); **ܕܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ** "by the will of the Lord they were delivered" Sim. 295, 11; **ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ** "the Lord granted them that they should see the light" Sim. 346, *inf.*; **ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ** "and he began (to build) and built (completing the work)" Land II, 167, 6.

§ 335. Some verbs, which express a quality, very often join the specific verb to themselves in this way, by means of **ܐ**. In particular we have **ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ** "to be audacious", **ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ** "to multiply": **ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ** "who had the boldness to say" Mart. I, 19 *inf.*; **ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ** "thou didst venture to say" Aphr. 82, 11; **ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ** "he called often to them" Aphr. 503, 4; **ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ** "he threatened severely" Jul. 64, 3 &c. Not seldom the impersonal **ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ** "it befell", "it came to pass", is dealt with in the same way, *e. g.*: **ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ** "it chanced that a man asked me" Aphr. 394, 6. Farther **ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ** "they take in addition" Spic. 14, 18; **ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ** "but ask no more"

Close Combination of two Verbs by means of "and".

Simeon of Bēth Arshām (Guidi) 11, 4 = Knös, Chrest. 44 *inf.*; ܦܝܡ ܨܝܒܐ “showed before” Aphr. 451, 9; ܦܝܡ ܨܝܒܐ ܡܝܬܐ “died before” Euseb. Ch. Hist. 128 *paen.*; ܡܢ ܦܝܡ ܡܢ ܡܢ ܡܢ “was said beforehand” *ibid.* 14, 14, 18; 275, 6 *ab inf.* (more frequently ܦܝܡ occurs in this application without the ܡ, § 337 A). In these cases, however, subordination of the second clause is permitted, and in certain of them it is much more usual. Thus along with the afore-mentioned ܡܢ ܦܝܡ ܡܢ ܡܢ ܡܢ, there occurs also ܡܢ ܦܝܡ ܡܢ ܡܢ “who ventures to say?” Aphr. 430, 12, and ܡܢ ܡܢ ܡܢ “he ventured to say” Ov. 196, 15.

§ 336. In the case of two closely combined verbs, the substantive Government of such Combinations. Object, which is governed by both, needs to appear once only, § 332 (*e. g.* ܡܢ ܡܢ ܡܢ ܡܢ; “that he reveal and make known his mind” Jul. 83, 9; ܡܢ ܡܢ ܡܢ ܡܢ “he ennobled, elevated and glorified the sons of men” Aphr. 336, 3, where no fewer than three verbs have only one expressed object). Not only so, but an Object-suffix which belongs to both verbs is occasionally attached to one only: ܡܢ ܡܢ ܡܢ ܡܢ “ἐξέλε αὐτὸν καὶ βάλῃς ἀπὸ σου” Matt. 5, 29 C. (P. ܡܢ ܡܢ ܡܢ; S. ܡܢ ܡܢ ܡܢ); ܡܢ ܡܢ ܡܢ “and they dragged and threw him down” Aphr. 471, 12; ܡܢ ܡܢ ܡܢ “lamed and hindered them” Aphr. 330, 16 &c. And then, two verbs are often so intimately associated that the government of the one, which may not be at all that of the other, operates for the entire combination, and the object stands next to the verb to which it by no means belong: ܡܢ ܡܢ ܡܢ ܡܢ “while he rises up and numbers the stars of heaven” Aphr. 199, 13; ܡܢ ܡܢ ܡܢ ܡܢ “the cup ye have had the daring to steal from me” Joseph 238, 9 [Ov. 318, 14]; ܡܢ ܡܢ ܡܢ “he referred this to him beforehand” Aphr. 12, 3; ܡܢ ܡܢ ܡܢ “because the Romans entered and set up the eagle in the temple, together with the image of their emperor” Ephr. II, 222 E; ܡܢ ܡܢ ܡܢ “and he hastens to practise iniquity” Isaac I, 266 v. 362; ܡܢ ܡܢ ܡܢ “they had craftily dug mere pits” Land III, 257, 3; ܡܢ ܡܢ ܡܢ “Moses, here below, brought himself down to the lower people in Egypt and prepared the Passover” ZDMG XXVII, 571

v. 103 (cf. *ibid.* v. 109); **ܐܬܬܝܬܐ ܠܐܬܐ ܫܬܝܬܐ** “she comes carrying her companions” (f.) *ibid.* 598 v. 274; and **ܐܬܬܝܬܐ ܠܐܬܐ ܫܬܝܬܐ** “he goes bearing his deeds” *ibid.* v. 276 &c. Similarly too with the passive: **ܡܪܬܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ** “but many vessels of silver, which (—long relative clause . . .), were on a sudden sold at his command” Ov. 172, 20. Cf. with Prep.: **ܕܡܡܐ ܕܡܡܐ ܕܡܡܐ** “and I have conquered him and have cast him into the grave” [*lit.* “and into the grave I have conquered and cast him”] Ephr. Nis. p. 106, 39.

Close Combination of two Verbs without “and”.

§ 337. A. Syriac, however, very frequently indeed combines a pair of verbs, set together without any connecting particle at all, (a) when they denote actions which immediately follow each other or attend upon each other, or (b) when the verbs are such that the one merely gives expression to a modification of the other. Examples: (a) **ܐܬܬܝܬܐ ܠܐܬܐ ܫܬܝܬܐ** “Gideon went in and made ready” Judges 6, 19; **ܐܬܬܝܬܐ ܠܐܬܐ ܫܬܝܬܐ** “and if any man doth come and enquire of thee” Judges 4, 20; **ܐܬܬܝܬܐ ܠܐܬܐ ܫܬܝܬܐ** *ἐλθὼν ἐστάρχη* Matt. 2, 9 P. S. (C. **ܐܬܬܝܬܐ**); **ܐܬܬܝܬܐ ܠܐܬܐ ܫܬܝܬܐ** *προσεκύνησαν αὐτῷ* Matt. 2, 11 P. C. (S. **ܐܬܬܝܬܐ**); **ܐܬܬܝܬܐ ܠܐܬܐ ܫܬܝܬܐ** *ἐρχομαι ζητῶν* Luke 13, 7; **ܐܬܬܝܬܐ ܠܐܬܐ ܫܬܝܬܐ** “he arose and led him away” Ov. 162, 20; **ܐܬܬܝܬܐ ܠܐܬܐ ܫܬܝܬܐ** “he went out and beheaded them” Mart. I, 122, 23; **ܐܬܬܝܬܐ ܠܐܬܐ ܫܬܝܬܐ** “up! go and come” Sim. 293 *inf.*; **ܐܬܬܝܬܐ ܠܐܬܐ ܫܬܝܬܐ** “that he go and pray” Ov. 163, 25; **ܐܬܬܝܬܐ ܠܐܬܐ ܫܬܝܬܐ** “that he go there and see the land” Aphr. 455, 3, and frequently thus with verbs of motion; **ܐܬܬܝܬܐ ܠܐܬܐ ܫܬܝܬܐ** *ἀποστείλας ἀνείλεν* Matt. 2, 16; **ܐܬܬܝܬܐ ܠܐܬܐ ܫܬܝܬܐ** “he sent and fetched his daughter to Nisibis” Jos. St. 89, 18, and thus frequently **ܐܬܬܝܬܐ ܠܐܬܐ ܫܬܝܬܐ** “to send for”, “to fetch”; **ܐܬܬܝܬܐ ܠܐܬܐ ܫܬܝܬܐ** “for he does not cause us to enter and be seated, just for the purpose of rising and iniquitously judging⁽¹⁾ us” Joseph 205, 1; **ܐܬܬܝܬܐ ܠܐܬܐ ܫܬܝܬܐ** “the world is laid hold of and abandoned” Aphr. 458, 1. (b) **ܐܬܬܝܬܐ ܠܐܬܐ ܫܬܝܬܐ** *προείρηκα* Matt. 24, 25; **ܐܬܬܝܬܐ ܠܐܬܐ ܫܬܝܬܐ** “they named him before” Aphr. 7, 8; **ܐܬܬܝܬܐ ܠܐܬܐ ܫܬܝܬܐ** “for Isaiah placed judges over them before” Aphr. 97, 6; **ܐܬܬܝܬܐ ܠܐܬܐ ܫܬܝܬܐ** “they had come beforehand” Land III, 350, 7; **ܐܬܬܝܬܐ ܠܐܬܐ ܫܬܝܬܐ**

(¹) The last couple **ܐܬܬܝܬܐ ܠܐܬܐ ܫܬܝܬܐ** ranks rather under (b).

Apost. Apoc. 274, 11 (Gnostic hymn); (var. **ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ**) **ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ** “I am writing and submitting demonstrations to you, my beloved friend, about these leading points” Aphr. 446, 1 &c.

C. There is a Hebraism, which is occasionally imitated in original writings,—the placing of a **ܐܡܝܢ** (ܐܡܝܢ) devoid of any special meaning, at the beginning of the clause,—and which is followed by a Perf. with or without an **ܐ**-connection, *e. g.* **ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ** “and, a few days after, Jovianus entered” Jul. 86, 1; **ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ** “and the next day, in the morning season, the whole of the people assembled together” Jul. 95, 9 &c.

§ 339. The conjunction **ܐ** does not serve the purpose of introducing ^{Note upon} the apodosis (like the German “so” &c.). Where it seems to stand for this in the O. T., it is a literal translation of the Hebrew **ו**; in other passages its appearance is due to corruption of the text. [•] (1) **ܐ** has, however, taken possession of nearly the whole compass of the signification of the Greek *καί*, and often means “also”, “even” [“auch”], and then it is interchangeable with **ܐܘ** or **ܐܘܪܝܐ**. Such an **ܐ** (“auch”) may have a place in the most diverse positions of the sentence, and even at the very beginning of the apodosis. Farther **ܐ** is everywhere allowable in the sense of exclusion before negations, in cases like **ܐܠܐ ܐܠܐ** “not even one”; **ܐܠܐ ܐܠܐ** “nothing at all” &c. In the same sense we find **ܐܠܐ ܐܠܐ** &c.

§ 340. In rare cases, when several members of a sentence, or ^{• and ܐܠ} several sentences, are put together, **ܐ** is placed even before the first of ^{doubled.} these (“both . . . and”), *e. g.* in **ܐܠܐ ܐܠܐ ܐܠܐ ܐܠܐ** “she conquered both the Jews and the infidels” Ephr. III, 161 B; **ܐܠܐ ܐܠܐ ܐܠܐ ܐܠܐ** “that . . . we overcome thy fire, trample thy menaces underfoot, mock at thy threatenings” Jul. 48, 1. Cf. *ibid.* 21, 7, 14. So **ܐܠܐ—ܐܠܐ** “neither—nor” *ibid.* 106, 1. More frequent is **ܐܠܐ—ܐܠܐ** “either—or”: **ܐܠܐ ܐܠܐ ܐܠܐ ܐܠܐ** “either chastise to the length of frightening, or

(1) Copyists often dealt rather carelessly with these very common particles **ܐ** and **ܐܘ**—of little significance to their minds.

send the erring ones to the civil magistrates" Ov. 219, 10; **ܐܠ ܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ** "either bring to us (the writings of the heretics), or burn them in the fire" Ov. 220, 19; **ܐܠ ܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ** "that they also . . . either conquer or are overcome" Spic. 12, 13; cf. *ibid.* 19, 23; Jul. 146, 6; 152, 27 &c. Probably this use of **ܐ—ܐ, ܐ—ܐ** was first brought about through *kai—kal, ܐ—ܐ*; cf. *e. g.* Luke 16, 13.

B. RELATIVE CLAUSES.

ATTRIBUTIVE RELATIVE CLAUSES.

Relative
Pronoun
and Refer-
ring Form.

§ 341. What was originally the demonstrative pronoun **ܐ** has had its signification so much weakened, that in very many cases it serves merely to indicate the connection of the relative clause with the word, of which that clause forms the attribute, while a personal pronoun (or a pronominal suffix), *pointing back* to that word, stands in its regular grammatical connection within the relative clause.

Referring
Form in the
case of
the Subject.

§ 342. This referring pronoun may even stand as the *Subject*, *e. g.* **ܡܠܟܐ ܕܡܕܝܐ ܕܡܕܝܐ** "the king of Media and Persia, who is Darius" Aphr. 83, 5 (but **ܡܠܟܐ ܕܡܕܝܐ ܕܡܕܝܐ** "the overshadowing cherub, who is Nebuchadnezzar" Aphr. 87, 2); **ܡܠܟܐ ܕܡܕܝܐ** "thy house, which is the temple of God" Aphr. 46, 1; **ܡܠܟܐ ܕܡܕܝܐ** "that prophet, who has informed us of this" Ov. 75, 10; **ܡܠܟܐ ܕܡܕܝܐ** "to Moses, who separated the kinds of food for Israel" Aphr. 310, 8; **ܡܠܟܐ ܕܡܕܝܐ** "the last testament, which is the first" Aphr. 28, 9; **ܡܠܟܐ ܕܡܕܝܐ** "nor even is there in them the fear of Him (God), which delivers them from every (other) fear" Spic. 2, 25; **ܡܠܟܐ ܕܡܕܝܐ** "the Midianites, who are the children of Keturah" Aphr. 211, 4 &c. The separation of the referring pronoun from the relative-word gives stronger emphasis in **ܡܠܟܐ ܕܡܕܝܐ ܕܡܕܝܐ** "that is the (true) friend, who, when friends and brethren forget thee, for his part forgets thee not, and forsakes thee not, but remains with thee" Ephr. III, 305 F. Additional force we find given by a demonstrative, *e. g.* in **ܡܠܟܐ ܕܡܕܝܐ ܕܡܕܝܐ** "*id quod accidit*" Ephr. (Lamy) I, 217, 5;

ܐܝܢ ܡܢ ܡܠܝܚܐ ܡܠܝܚܐ ܡܠܝܚܐ “which man found himself directly with the king” Jul. 235, 25.

In all these cases, however, the Referring form is necessary only when the relative clause consists merely of ? and a substantive, without a copula. Far more frequently it is wanting as the Subject.

§ 343. In the majority of cases too the *Objective relation* is indicated without having recourse to a referring pronoun. Thus *e. g.* ܡܠܝܚܐ ܡܠܝܚܐ ܡܠܝܚܐ “the word of God, which he had received” Ov. 166, 9; ܡܠܝܚܐ ܡܠܝܚܐ ܡܠܝܚܐ “the wickedness and the sins, which looseness engenders” Ov. 179, 18; and thus very frequently. On the other hand recourse is had to the Referring form in ܡܠܝܚܐ ܡܠܝܚܐ ܡܠܝܚܐ “whom we have mentioned” Ov. 164, 17; ܡܠܝܚܐ ܡܠܝܚܐ ܡܠܝܚܐ “in the Church of God, which he gained with his blood” Ov. 172, 17; ܡܠܝܚܐ ܡܠܝܚܐ ܡܠܝܚܐ “for to Adam, whom God blessed” Aphr. 346, 12; ܡܠܝܚܐ ܡܠܝܚܐ ܡܠܝܚܐ “for those whom his love did not persuade” Ov. 175, 5 &c. The Referring form is usual with the participle: ܡܠܝܚܐ ܡܠܝܚܐ ܡܠܝܚܐ “the sons of men, whom their cupidity still beguiles” Spic. 8, 14; ܡܠܝܚܐ ܡܠܝܚܐ ܡܠܝܚܐ “people, whom grace calls” Jul. 27, 27 &c. With a dependent Infinitive: ܡܠܝܚܐ ܡܠܝܚܐ ܡܠܝܚܐ “that thing, which I did not wish to write” Ov. 21, 7; ܡܠܝܚܐ ܡܠܝܚܐ ܡܠܝܚܐ “the curses and revilings, which not even Scripture can reveal” Aphr. 343, 18. Since a verb does not readily take two personal pronouns as its object, the Referring form is left out with double transitives, in cases like ܡܠܝܚܐ ܡܠܝܚܐ ܡܠܝܚܐ “the false gods [idols of falsity], which our fathers made us heirs to” Jer. 16, 19 (Aphr. 321 *ult.*); ܡܠܝܚܐ ܡܠܝܚܐ ܡܠܝܚܐ “that which thou hast commanded us” Sim. 397, 12; ܡܠܝܚܐ ܡܠܝܚܐ ܡܠܝܚܐ “what thou hast sought from me, and also what thou hast not asked of me” Aphr. 506 *ult.* &c. On the other hand, the Referring form is desirable in cases like ܡܠܝܚܐ ܡܠܝܚܐ ܡܠܝܚܐ “the blessed Eusebius, whom the holy Rabbulā made a bishop” Ov. 167, 20. We have a Passive from the double transitive verb, in ܡܠܝܚܐ ܡܠܝܚܐ ܡܠܝܚܐ “something that was ordered thee” Moes. II, 70, 11; but such an expression perhaps can only occur in brief

Referring
Form in
the case of
the Object.

unequivocal sentences. To this perhaps we may add, that **ܡܢܬܒ** “(is) satisfied, contented” is sometimes employed like a transitive verb, in a short relative clause: **ܡܢܬܒ ܡܢ ܕܝܠܐ ܕܡܢܬܒ** “that he should say what he wanted” (“wherewith he was satisfied”) Joseph 11 *paen.* [Ov. 275, 5] (var. **ܡܢܬܒ** “what we wished”); **ܡܢܬܒ ܕܡܢܬܒ** Ephr. III, 674 F; **ܡܢܬܒ ܡܢܬܒ** *ibid.* 675 A; **ܡܢܬܒ ܡܢܬܒ ܡܢܬܒ ܡܢܬܒ** “let him order them whatever he wishes” Sim. 369, 8. Similarly **ܡܢܬܒ ܡܢܬܒ** “the blessed seed, after which she was longing” Jac. Sar., Thamar v. 279.

Peculiar is the lack of the Referring form with dependent principles (§ 272) in **ܡܢܬܒ ܡܢܬܒ ܡܢܬܒ** “the bounty, which he was wont to dispense” Ov. 205, 19.

Referring
Form with
Genitive
and Pre-
positions.

§ 344. The Referring form, however, is necessary with the Genitive relation and with Prepositions: **ܡܢܬܒ ܡܢܬܒ ܡܢܬܒ** “one, whose house thieves break into” Aphr. 145, 11; **ܡܢܬܒ ܡܢܬܒ ܡܢܬܒ** “this gift, the like of which does not exist in the whole world” Aphr. 356, 3; **ܡܢܬܒ ܡܢܬܒ ܡܢܬܒ** “through a little sign, by means of which he was caught for life” Ov. 162, 1; **ܡܢܬܒ ܡܢܬܒ ܡܢܬܒ** “to the grotto, in which he was born” Ov. 165, 3; **ܡܢܬܒ ܡܢܬܒ ܡܢܬܒ** “God whom thou dost adore, and before whom thou layest sweet odours, and whose scriptures thou hast heard” Sim. 271 mid. &c. The Referring form is attached to a substantive depending on another substantive, in **ܡܢܬܒ ܡܢܬܒ** “in the fathers, the delineations of whose virtues are set forth both in the Old Testament and in the New” Ov. 160, 9; **ܡܢܬܒ ܡܢܬܒ ܡܢܬܒ** “Abraham . . ., by the moderate brightness of one of whose signs the blessed Rabbūlā was attracted” Ov. 167, 12—14.

Referring
Form in a
second
clause.

§ 345. The Referring form may, in certain circumstances, occur explicitly or implicitly, only in a farther attributive or dependent clause: **ܡܢܬܒ ܡܢܬܒ ܡܢܬܒ** *οὗ οὐκ εἰμι ἐγὼ ἄξιός ἐνα λῦσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος* John 1, 27; **ܡܢܬܒ ܡܢܬܒ ܡܢܬܒ** “the forty-six letters . . . which, if grace help (or with the help of God’s grace), we are endeavouring to translate from the Greek into Syriac” Ov. 200, 19;

“commandments, such as every one can fulfil” Spic. 5, 24; *ܐܠܗ ܐܢܝܢ ܡܢ ܐܠܗܝܢ* “which, as they filled thee with amazement through the greatness of their number, thou didst commission me to note down (in letters)” Jos. St. 5, 2; *ܕܡܥܬܐ ܡܢ ܕܡܥܬܐ ܕܡܥܬܐ* “the well-ordered glories, which the book-learned man has a difficulty in describing” Moes. II, 158 v. 1266; *ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ* “the moon, to which they think that now they very specially belong” Ov. 70, 3; *ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ* “one path, by which not even two persons could ascend together” Jos. St. 15, 6; *ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ* “*hic est amor, quo qui major sit, non est*” Jac. Sar. in Zingerle’s Chrest. p. 375—*ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ* “the things, of which I have said, that they rest upon ordinance” Spic. 4, 17; *ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ* “this thing, which you have been commanded to do” Spic. 1, 7; *ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ* “what the Lord was about to do with him” Sim. 309 mid. &c. Cf. *ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ* “*ubi scriptum est nasci viros*” Spic. 15, 9. Notice farther *ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ* “these doings, which I will recount to thee” Jos. St. 8, 6; *ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ* “*quae ut scribamus nobis propositum est*” Jos. St. 6, 11,—in which instances also the Referring form belongs to the verb which stands at the close. The sentence *ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ* “*quem quis carnificem fidelium vocans forte non fallatur*” Land II, 175, 9 [lit.: “he whom perhaps one would not depart from propriety in calling ‘the executioner’ (*questionarius*) of the faithful”] is no doubt essentially Greek in thought. The clause which should have contained the Referring form, is left out as self-evident, in *ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ* [ܕܡܥܬܐ] “and do what it befits them [to do]” Jos. St. 88, 15.

§ 346. The expression of the Referring form by means of a proper demonstrative is rare; and is limited to special cases. In *ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ* “*quod absit a vobis*” Addai 44, 16, the *ܕܡܥܬܐ*—originally belonging to the beginning of the sentence—is but loosely attached to what precedes it. Sentences, again, of a different style, are met with in

Referring
Form ex-
pressed by
a Demon-
strative.

“I see a glorious man, the like of whose form has never yet been seen by me” Sim. 328, 7, and “a sign, the like of which has not happened in these times” Sim. 379, 12.—**ܐܢܝܢܝܢ ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ** “on account of which thing we command thee to be chastised” John Eph. 202, 19, and suchlike expressions, in John Eph. and others, scarcely correspond to true Syriac idiom. The Referring form is strengthened by means of a demonstrative in **ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ** “kinsmen . . . , people who possessed an army” Jul. 152, 21; **ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ** “who had just met with the emperor” Jul. 235, 25; **ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ** “what the Lord likewise revealed to him” Sim. 366 mid. In expressions of locality, the Referring form is more usually contrived by means of the adverb of place, **ܕܝܡܝܢ** “there”: **ܕܝܡܝܢ ܕܝܡܝܢ** “at a place, which even the word does not reach” Moes. II, 156 v. 1247; **ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ** “there, where all sins are expiated” Aphr. 243, 2; **ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ** “with its own like, where (= in which) it had been fettered” Ov. 63, 10; **ܕܝܡܝܢ ܕܝܡܝܢ** “ubi utinam mansisset mens” Moes. II, 98 v. 334.

Relative
Clauses
attached to
Adverbial
Expres-
sions.

§ 347. Even as several nouns of place, and especially nouns of time, may, without any preposition, stand as adverbs (§ 243), so also, in a relative clause which serves as attribute to a noun of that kind, the mere relative-word [ܐܢܝܢܝܢ] may suffice, without any preposition or Referring form, *e. g.* **ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ** *ἀρχὴ ἧς ἡμέρας εἰσῆλθεν* Nōs Matt. 24, 38 P. (= **ܕܝܡܝܢ**; S. merely **ܕܝܡܝܢ**); **ܕܝܡܝܢ** *ἐν ἡμέρᾳ ἧ* Matt. 24, 50 (and thus, frequently); **ܕܝܡܝܢ** *ἐν ὥρᾳ ἧ* *ibid.*; **ܕܝܡܝܢ ܕܝܡܝܢ** “on the eighth day, when they are circumcised” Spic. 19, 17; **ܕܝܡܝܢ ܕܝܡܝܢ** “at the very moment, when” Aphr. 129, 6; **ܕܝܡܝܢ ܕܝܡܝܢ** “from the time of the sixth hour, when they crucified him” Aphr. 15, 17; **ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ** “till the fourth year of the reign of Solomon, when he began to build” Aphr. 482, 9; **ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ** “but that day, when they crucified him, when there was darkness at midday” Aphr. 343, 6; **ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ** “when the time came, that Moses was to die” Aphr. 161, 7; **ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ** “in the

three months, during which they besieged it” Jos. St. 50, 11; **ܡܚܕܝܢܐ** “for in all the years of his life, that he was in the priesthood” Ov. 176, 16; and in the same way with many similar expressions of time. Other turns of speech also may take their place here, such as **ܠܐܝܬܪܝܬܐ ܕܗܝܠܐ ܡܢ ܕܡܢ ܕܡܢ** “long, after tongues had been confused” Aphr. 463 *ult.*; **ܠܐܝܬܪܝܬܐ ܕܗܝܠܐ ܡܢ ܕܡܢ ܕܡܢ** “fifty years, after he had come to Hāran” Aphr. 465, 9; **ܡܢ ܕܡܢ ܡܢ ܡܢ ܡܢ** “five years, before Isaac had taken Rebecca” Aphr. 479, 16, and many like examples (but **ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ** “for after twenty days, during which he had continued fasting” Sim. 273, 8). Thus also **ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ** “two years, after God had spoken with him” Aphr. 237, 4 &c.—With expressions of place: **ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ** “wherever they are” [*lit.* “in every place that they are”] Spic. 20, 15; **ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ** “in the place where they were crowned [*i. e.* suffered martyrdom]” Mart. I, 159 *inf.*; **ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ** “in the place, where he had been laid hold of” Aphr. 222, 3); **ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ** “there are many districts in the kingdom of the Parthians, where men put their wives to death” Spic. 14, 24; **ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ** “in all lands and climes, where they are” Spic. 14, 20 &c.

This mode of expression comes most readily, when the same preposition is found before the words of time and place, that would have had to stand before the Referring form. Under such a condition, even in the case of other words, the Referring form is on rare occasions omitted. Thus particularly in cases like **ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ** “in the form, that”, “just as” Ov. 163, 22; 192, 7; Philox. 531, 19; and **ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ** Sim. 330 *inf.*; Philox. 384, 11, and often in Philox.; **ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ** “as” *ibid.* 343, 20; **ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ** “in the order, in which” *ibid.* 589, 24; **ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ** “in the way, in which” *ibid.* 573, 19. More remarkable are the following: **ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ** “thou sinnest, because of that for which (= **ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ**) thou sinnest; and we die, because of that for which we die” Mart. I, 126, 2; **ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ** “in all the evil, to which thou hast set hand” Isaac I,

132 v. 1117; **ܕܗܘܐ ܡܕܡ ܒܦܬܠܗܝܢ** “in that matter, over which they have power” Spic. 9, 24 (cf. line 25).

Relative
Clauses at-
tached to
Adverbs.

§ 348. In the same series with such expressions of place and time, stand the adverbial forms, some of them of frequent occurrence, like **ܕܗܝܬܐ** “to-day, when”; **ܕܗܝܬܐ** “now, when”; **ܕܗܝܬܐ** or **ܕܗܝܬܐ** “as soon as”; **ܕܗܝܬܐ** “as soon as” (§ 155 B); **ܕܗܝܬܐ** “now that” Aphr. 484, 14; **ܕܗܝܬܐ** “when”, “as often as”; **ܕܗܝܬܐ** “now that”, “but now that” Land III, 60, 13; **ܕܗܝܬܐ** “where”; **ܕܗܝܬܐ** “from that place, where” Gen. 12, 1; Ex. 5, 11; **ܕܗܝܬܐ** “so as”; **ܕܗܝܬܐ** “when”, “in case that”, (§ 258) and others, to which we must to some extent return, farther on. In none of these cases does a Referring form occur; **ܕܗܝܬܐ** is only found occasionally, as above, § 346; **ܕܗܝܬܐ** “where no body is present” Moes. II, 136 v. 939, and **ܕܗܝܬܐ** “and there is no place where it (f.) might not be” Moes. II, 92 v. 239.

Placing be-
fore the
Relative
Clause the
Preposition
proper to
the Refer-
ring Form.

§ 349. A. The preposition, which of right should have been attached to the Referring form, is sometimes found prefixed to the Noun, to which the relative clause belongs, particularly in the case of the Adverbial Noun of place, **ܕܗܝܬܐ ܕܗܝܬܐ ܕܗܝܬܐ** “the palace has not been built in the place, to which I have sent gold” ZDMG XXV, 340 v. 403; **ܕܗܝܬܐ** “there, whither”, “whithersoever” 1 Sam. 14, 47, and thus, frequently; **ܕܗܝܬܐ** “there, whence” Matt. 12, 44 (C. S. **ܕܗܝܬܐ**); Chron. Edess. (Hallier) 145 *paen.* (Doc. of 201); Jul. 242, 22; Sim. 325, 8. So too with the construct state **ܕܗܝܬܐ** (§ 359); **ܕܗܝܬܐ** “whithersoever” Judges 2, 15; 2 Sam. 8, 14 (where there is a var. **ܕܗܝܬܐ**); Aphr. 438, 18; 439, 8; **ܕܗܝܬܐ** “from whatever place” Aphr. 121, 14; Jul. 21 *ult.* In these cases a referring form is inadmissible. But **ܕܗܝܬܐ** may mean also “to that place, whither” ZDMG XXV, 337 v. 297; Jul. 15, 13; and “to that place, where” Aphr. 46, 15; **ܕܗܝܬܐ** “from the place, where” Aphr. 222, 1; Ephr. I, 36 B; and **ܕܗܝܬܐ** “from the place, whence” Ephr. II, 117 F. It is the very same in the case of several combinations with **ܕܗܝܬܐ**: **ܕܗܝܬܐ ܕܗܝܬܐ ܕܗܝܬܐ** “the image of the king [money] is accepted in all parts it goes to” Aphr. 442, 16, and so Aphr. 302, 1; 438, 14 (but also **ܕܗܝܬܐ ܕܗܝܬܐ ܕܗܝܬܐ** “in every place to which they

have gone" Spic. 18, 21); **ܠܚܡܐ ܐܝܩܒܐ (ܝܚܝܩ) ܠܡܥܬܐ ܕܡܪܐ** (var. **ܝܚܝܩ**) "which (f.), on every side to which you turn it, presents a beautiful appearance" Aphr. 442, 6; **ܠܚܡܐ ܕܡܥܬܐ ܕܡܪܐ ܢܡܥܬܐ ܕܡܪܐ** "whomsoever the wise man meets with, he learns [lit. 'tastes'] his judgment from his tongue" Aphr. 186, 4.

B. In translations however, Greek relative constructions, with the preposition before the relative pronoun, are directly copied. Thus even in the N. T.: **ܠܚܡܐ ܕܡܥܬܐ ܕܡܪܐ ܢܡܥܬܐ ܕܡܪܐ** Luke 9, 4 C. S.; **ܠܚܡܐ ܕܡܥܬܐ ܕܡܪܐ ܢܡܥܬܐ ܕܡܪܐ** *ibid.* Pesh. = *καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε*; cf. Mark 6, 10 &c. And completely is this the case in later, slavish translations; in these we have **ܠܚܡܐ ܕܡܥܬܐ ܕܡܪܐ ܢܡܥܬܐ ܕܡܪܐ** (instead of **ܠܚܡܐ ܕܡܥܬܐ ܕܡܪܐ ܢܡܥܬܐ ܕܡܪܐ**); **ܠܚܡܐ ܕܡܥܬܐ ܕܡܪܐ ܢܡܥܬܐ ܕܡܪܐ** *ibid.* &c., e. g. **ܠܚܡܐ ܕܡܥܬܐ ܕܡܪܐ ܢܡܥܬܐ ܕܡܪܐ** *ibid.* *ζητήσω μεθ' ὧν συνελεύσομαι* ("I shall seek those, with whom") Prov. 23, 35 Hex.; **ܠܚܡܐ ܕܡܥܬܐ ܕܡܪܐ ܢܡܥܬܐ ܕܡܪܐ** *ibid.* *ἢ κλίνη ἐφ' ἧς ἀνέβης ἐκεῖ* 4 (2) Kings 1, 16 Hex.; **ܠܚܡܐ ܕܡܥܬܐ ܕܡܪܐ ܢܡܥܬܐ ܕܡܪܐ** *ibid.* *σύνθεσίν τινα ἦν . . .* Arist. *Hermeneutica* (ed. G. Hoffmann) 26, 6 = 27, 7. Such constructions are also imitated by original writers who affect a Greek style, e. g. **ܠܚܡܐ ܕܡܥܬܐ ܕܡܪܐ ܢܡܥܬܐ ܕܡܪܐ** *ibid.* *μὴ μίαν μόνον εὐρήσει εἶναι αἰτίαν* Jac. Ed. Epist. 13 p. 2, 21. Here the Referring form serves at least to clear up the meaning. Compare **ܠܚܡܐ ܕܡܥܬܐ ܕܡܪܐ ܢܡܥܬܐ ܕܡܪܐ** "quod quum audiret" Hoffmann, *Märtyrer* 107, 964, and similarly in John Eph.

§ 350. A. When the relative clause refers directly to the first or second Person, then the Referring form also keeps this Person throughout: **ܠܚܡܐ ܕܡܥܬܐ ܕܡܪܐ ܢܡܥܬܐ ܕܡܪܐ** *ibid.* *ὁμοῖς οἱ ἀκολουθήσαντές μοι* Matt. 19, 28; **ܠܚܡܐ ܕܡܥܬܐ ܕܡܪܐ ܢܡܥܬܐ ܕܡܪܐ** "to us, who are higher placed than they" Ov. 184, 17; **ܠܚܡܐ ܕܡܥܬܐ ܕܡܪܐ ܢܡܥܬܐ ܕܡܪܐ** "we, who are poor" Aphr. 119, 22; **ܠܚܡܐ ܕܡܥܬܐ ܕܡܪܐ ܢܡܥܬܐ ܕܡܪܐ** "but we, who know" Aphr. 497, 16; **ܠܚܡܐ ܕܡܥܬܐ ܕܡܪܐ ܢܡܥܬܐ ܕܡܪܐ** "I, who have been running" Ov. 306, 11; **ܠܚܡܐ ܕܡܥܬܐ ܕܡܪܐ ܢܡܥܬܐ ܕܡܪܐ** "and lift me out, who have fallen into evil" Ephr. III, 429 A; **ܠܚܡܐ ܕܡܥܬܐ ܕܡܪܐ ܢܡܥܬܐ ܕܡܪܐ** "but I, by whom many dead people lived" Ephr. Nis. p. 68 v. 58; **ܠܚܡܐ ܕܡܥܬܐ ܕܡܪܐ ܢܡܥܬܐ ܕܡܪܐ** "to you,

Relative
Clauses
referring to
the 1st and
2nd Pers :
and to the
Vocative.
Apposition
to the
Vocative.

(1) Read thus for **ܠܚܡܐ** also in C.

who believe” Spic. 2, 19; **חַר מַזַּב יְהוָה** “to thee, O Lord, who hast created us” Ov. 424, 4 (where there is a whole series of instances) &c.

Rem. The correctness of **בָּנֵינוּ מֵעוֹלָם** “we, who have been aided by them” Ov. 184, 20 (instead of **בְּחַיֵּינוּ**) and of **לָנוּ כֹחַ** “to us, who have power” *ibid.* 19 (instead of **לָנוּ**) is very doubtful.

B. The second Person may stand with the vocative: **אֱלֹהִים יִגְעַתֵּם** “O God, to whom all difficult things are easy” Sim. 330, 1; **אֵל נָחַל כְּהֵן מִהֵלָּל וּמְחַמֵּד צִיָּב חַלָּא לְיָמֵינוּ וְנִשְׁמַל סָחָא חֲסִיר** “O stupid and foolish shepherd, to whose right hand and right eye I have committed my sheep” Aphr. 194, 14; **לְנַעֲמָךְ מִלְּחָמָה** ⁽¹⁾ **לְחַמְלָה** ⁽¹⁾ **סִנְיָה** ⁽¹⁾ **לְרַחֲמֵינוּ** ⁽¹⁾ **וְלִמְעֻלֵּינוּ** ⁽¹⁾ **חֲלָמָה** ⁽¹⁾ **יִירוּשָׁאֲלִימָה**, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν Luke 13, 34 C. S.; cf. **מַעֲשֵׂה מַלְחָמָה חֲקִיעַל** 1 Kings 22, 28, and **חֲקִיעַל מַלְחָמָה** Micah 1, 2 = **לְחַמְלָה מַלְחָמָה**. But the third person appears oftener in this case: **אֵלֶּיךָ יְהוָה מִתְּהוֹמֵי מַלְחָמָה** “O thou ram, whose horns are broken” Aphr. 83, 23; **חֲבִיבָא אֵלֶּיךָ חֲבִיבָא מִמָּוֶת חֲבִיבָא** “now, ye sons of Adam, all ye whom death reigns over, think upon death” Aphr. 422, 20; **חֲבִיבָא אֵלֶּיךָ מִמָּוֶת חֲבִיבָא** “O man, who dost not understand” Aphr. 497, 15; **יְהוָה אֵלֶּיךָ יְהוָה אֵלֶּיךָ חֲבִיבָא** “O Being, who alone knowest thyself” Moes. II, 76 v. 5; **חֲבִיבָא אֵלֶּיךָ חֲבִיבָא** “ye Hebrews, who were honoured” Ov. 304, 13; **אֵלֶּיךָ יְהוָה חֲבִיבָא** “O thou who swearest by thy head [*lit.* ‘his head’], and liest” Aphr. 500, 7 &c.

C. Also when, without any formal relative clause, an indication of reference appears in the detailed determination [or complement] of the Vocative, the third person is then taken: **אֵלֶּיךָ חֲבִיבָא חֲבִיבָא** “ye who love, with your [heart’s] blood, him who was put to death” Mart. I, 68, 19, cf. line 21; **אֵלֶּיךָ יְהוָה חֲבִיבָא** “O thou who dost represent an image of thyself in Joseph” Joseph 4, 12 [Ov. 271, 22]; **יְהוָה חֲבִיבָא** “know, all of you his kinsmen” Jul. 158, 26; **חֲבִיבָא** “O man of wounds” [*lit.* “man of his sores”] (§ 224) Moes.

(1) To be read as Perfects.

II, 162 v. 1324 &c. So Luke 13, 34 in P. [but otherwise in C. and S., see above], in verbal agreement, to be sure, with the original text.

Compare with these examples **ܐܢܬܐ ܡܬܬܒ ܕܡܝܬܐ ܕܢܦܫܐ ܕܢܦܫܐ ܕܢܦܫܐ** “thou who dost advise us, who are dead in our body (*lit* ‘people dead in their body’), that we should farther become people who are dead in their souls” Mart. I, 159 mid., where the Referring form in the Apposition is the same as in the relative clause. **ܕܡܝܬܐ** would hardly be wrong here. In the same way **ܕܠܐ ܡܬܬܒ ܕܡܝܬܐ ܕܢܦܫܐ** “and you are (such as are), the masters of their own freedom” Jul. 73, 13; **ܕܡܝܬܐ ܕܢܦܫܐ ܕܢܦܫܐ ܕܢܦܫܐ** “we are the subjects, and not the masters of our will” Jul. 106, 6.

D. The first or second Person, however, is generally employed directly in the Referring form of an attributive relative clause, attached to a predicate whose subject is in the first or second person respectively: **ܐܢܐ ܐܢܐ ܗܒܝܒ ܕܢܚܕ ܕܗܒܝܒ** “I am Habib, whom ye have sought” Anc. Doc. 90 *ult.*; **ܕܡܝܬܐ ܕܢܦܫܐ ܕܢܦܫܐ ܕܢܦܫܐ** *ὁ υἱός μου ὁ ἀγαπητός*, *ἐν ᾧ ἐνδόκησα* Matt. 3, 17 C. S.; **ܕܡܝܬܐ ܕܢܦܫܐ ܕܢܦܫܐ ܕܢܦܫܐ** *ܕܡܝܬܐ ܕܢܦܫܐ ܕܢܦܫܐ* “the bread of life art thou, which the dead have eaten, and through which they have been raised to life again; and the good wine art thou, through which all mourning ones are comforted” Jac. Sar. Thamar v. 31; **ܕܡܝܬܐ ܕܢܦܫܐ ܕܢܦܫܐ ܕܢܦܫܐ** “thou art he, who hast made known to us” Aphr. 492, 18 &c. Cf. **ܕܡܝܬܐ ܕܢܦܫܐ ܕܢܦܫܐ ܕܢܦܫܐ** “and we are found to be men who are led” Spic. 10, 20, and **ܕܡܝܬܐ ܕܢܦܫܐ ܕܢܦܫܐ ܕܢܦܫܐ** *ܕܡܝܬܐ ܕܢܦܫܐ ܕܢܦܫܐ* “ye, as men who have hated our honour, and in whose eyes the power wielded by us is despised, go forth” Jul. 73, 11.

And yet the third person is permissible in such cases too: **ܕܡܝܬܐ ܕܢܦܫܐ ܕܢܦܫܐ ܕܢܦܫܐ** “and we are vines, that have been planted therein” Aphr. 288, 12, and similar examples.

§ 351. Corresponding to what is described in §§ 242 and 319, a substitute for the Subject may occur even in a relative clause, by means

Relative
Clauses
with
ܕܡܝܬܐ

(¹) Like Mark 1, 11; Luke 3, 22 (where S. also has **ܕܡܝܬܐ**). Our text here has *αὐτός ἐστιν*, and P. agrees with it.

of separating it into its parts through **سب—سب** and suchlike forms: **ܩܚܠܐ** “things which are different from one another” Spic. 11, 14 &c. And still more freely: **ܩܚܠܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ** “two brothers, however, of whom the one was called Barhadhbeshabbā, and the other Samuel” Mart. I, 157 ult.; **ܩܚܠܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ** “of whom the one was called Samuel, and the other Jonathan” Land II, 277, 14, and thus, frequently, with **ܩܚܠܐ . . . ܩܚܠܐ**.

Relative
Clause pre-
ceding its
Noun.

§ 352. A. It is not common to have the attributive relative clause preceding the word, to which it refers. But the following are examples of that arrangement: **ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܩܚܠܐ** “and the things, which lie before their eyes, are despised by them” Aphr. 426, 18; **ܩܚܠܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ** “what should he have given us, that was better than his son?” Aphr. 485, 20, [*lit.* “that was better than his son—what ought he to have given us?”] where a strong rhetorical relief is produced; **ܩܚܠܐ ܕܥܡܪܐ ܕܥܡܪܐ** “no man existed, who thought . . .” Jul. 194 ult. The words **ܩܚܠܐ ܕܥܡܪܐ ܕܥܡܪܐ** are to be translated “and this very thing, which our Redeemer taught to us,—the zeal of his love,—he showed . . .” Aphr. 40 ult., so that **ܩܚܠܐ ܕܥܡܪܐ ܕܥܡܪܐ** is an Epexegesis, and not “and just this zeal which he &c.”.

B. Very frequently there stand, at the commencement of the clause, only compounds of **ܩܚܠܐ** with demonstratives or interrogatives: **ܩܚܠܐ ܕܥܡܪܐ** “sufferings, which are as these” = “such sufferings” Ov. 168, 1; **ܩܚܠܐ ܕܥܡܪܐ** “in such a deed” Isaac II, 216 v. 251 and v. 280; **ܩܚܠܐ ܕܥܡܪܐ ܕܥܡܪܐ** “for in such borrowed beauties” Ephr. II, 171 E; **ܩܚܠܐ ܕܥܡܪܐ ܕܥܡܪܐ** “such a token, then” Jos. St. 41, 7 &c.; **ܩܚܠܐ ܕܥܡܪܐ ܕܥܡܪܐ** “what sort of pilot?” Sim. 384 mid.; **ܩܚܠܐ ܕܥܡܪܐ ܕܥܡܪܐ** “a qualibus mortibus” Assem. 2, 44 (Philoxenus) &c. It is, however, permissible to place the demonstrative forms at the end, *e. g.* **ܩܚܠܐ ܕܥܡܪܐ ܕܥܡܪܐ** “such afflictions” Jos. St. 4, 17 &c.

Rem. The **ܩܚܠܐ** may also be wanting here: **ܩܚܠܐ ܕܥܡܪܐ ܕܥܡܪܐ** “such a word” Aphr. 77, 6; **ܩܚܠܐ ܕܥܡܪܐ ܕܥܡܪܐ** “such a thing” Sim. 292, 10 &c. . . . **ܩܚܠܐ ܕܥܡܪܐ ܕܥܡܪܐ** “per haec enim et talia” Isaac I, 248 v. 511 &c. After the Greek pattern several

combinations are formed, like **אִשִּׁי אֶלֶּיךָ** *oĩon, oĩon* ὧς “for example” and many others.

§ 353. Interrogatives with **?** and the pronoun of the third person **?** are employed adjectively and substantively in the sense of “whosoever, whatsoever”, “any (one), any (thing)” &c.: **מִי אֵלֶּיךָ אֵלֶּיךָ** “for anything whatsoever” Jos. St. 80, 16; **אֵלֶּיךָ אֵלֶּיךָ** “in any way or for any cause whatever” Philox. Epist. (Guidi) fol. 10 a, 1, 2; **אֵלֶּיךָ אֵלֶּיךָ** “in any city you please” Land II, 240, 10; **אֵלֶּיךָ אֵלֶּיךָ** “in any distress or illness whatsoever” Moes. II, 73, 26; **אֵלֶּיךָ אֵלֶּיךָ** “and any kind of death whatsoever, that we may die, is for us a comfort” Ephr. II, 175 C; **אֵלֶּיךָ אֵלֶּיךָ** “any grave whatever” Jos. St. 39, 10; **אֵלֶּיךָ אֵלֶּיךָ** *ἐπιδόντες ἐφερόμεθα* (*lit.* “we let her go wherever she would”) [E. V. “we let her drive”] Acts 27, 15; **אֵלֶּיךָ אֵלֶּיךָ** “of any one you please” Ov. 218, 11 &c. So frequently **אֵלֶּיךָ אֵלֶּיךָ** “whenever”; **אֵלֶּיךָ אֵלֶּיךָ** “wherever”, and many others. In accordance with these forms we have even **אֵלֶּיךָ אֵלֶּיךָ** “from whatever quarter” Euseb. Ch. Hist. 332, 12.

§ 354. The omission of the **?** in a complete attributive relative clause occurs perhaps only as a Hebraism, in the O. T., as in **אֵלֶּיךָ אֵלֶּיךָ** “whose name was Job” Job 1, 1.—Formulae of blessing,—as in **אֵלֶּיךָ אֵלֶּיךָ** “Josiah, whose memory be blessed!” [*lit.* “Josiah—his memory (is) with blessing!”] Aphr. 470, 15 (cf. Sim. 392 mid.); **אֵלֶּיךָ אֵלֶּיךָ** “the Lord—to Him be adoration paid!” Sim. 358, 1; 363 *inf.* (Cod. Lond. **אֵלֶּיךָ אֵלֶּיךָ**)—are not to be regarded as relative clauses, but as parentheses. They are, besides, comparatively rare in Syriac.

§ 355. Short adverbial adjuncts to a noun are generally turned into the form of relative clauses, by means of **?**; **אֵלֶּיךָ אֵלֶּיךָ** “in hard combats with the powers (of hell)” Ov. 159, 9; **אֵלֶּיךָ אֵלֶּיךָ** “with the Divine wisdom, which (was) in him” Ov. 172, 18; **אֵלֶּיךָ אֵלֶּיךָ** “over his error, which had lasted till then” Ov. 164, 7; **אֵלֶּיךָ אֵלֶּיךָ** “through anxiety solely for himself” Ov. 177, 22; **אֵלֶּיךָ אֵלֶּיךָ** “their reverence for him” Ov. 183, 26; **אֵלֶּיךָ אֵלֶּיךָ** “his journey thither” Ov. 168, 20, and countless other instances.

Time is not usually specified in such phrases (§ 315). Moreover, when no harshness arises, direct collocation is allowable, and often occurs: **ܡܚܕܝܬܗܢ ܚܕܝܬ ܡܨܪܝܢ** “their immigration into Egypt” Aphr. 27, 13 &c. But even to adjectives the adverbs **ܠܗܕܐ**, **ܚܕܝܬܐ** “very” are often attached by means of the relative particle: **ܡܨܠܐ ܕܗܕܐ** “a very severe blow” Judges 11, 33; **ܡܨܠܐ ܕܗܕܐ ܕܡܨܠܐ** “our very great toil” Ov. 320, 9, where of course the **ܕ** might be left out.

Relative
Clause as
Attribute
to a whole
Sentence.

§ 356. A relative clause may stand as attribute to a whole sentence even: **ܐܡܪ ܕܡܨܠܐ ܕܗܕܐ ܕܡܨܠܐ ܕܗܕܐ** “he said, that the darkness longed after the light,—a thing which (*id quod*) lies not in nature” Ov. 59, 13; **ܡܨܠܐ ܕܗܕܐ ܕܡܨܠܐ ܕܗܕܐ** “and if the darkness is put in pain through what belongs to itself,—a notion which is difficult to accept” Ov. 60, 9; **ܡܨܠܐ ܕܗܕܐ** (after a rather long passage) “a thing which, however, actually happened” Sim. 284 mid.; 290 mid.; **ܡܨܠܐ ܕܗܕܐ ܕܡܨܠܐ ܕܗܕܐ** “was perhaps burdensome to him,—a thing which is difficult to believe” Joseph 293, 2; **ܡܨܠܐ ܕܗܕܐ ܕܡܨܠܐ ܕܗܕܐ** “nor (are we ordered) that we should build towns and found cities,—a thing which kings only can do” Spic. 5, 19 (where there are several other examples of **ܕܡܨܠܐ ܕܗܕܐ**). In all these cases, of course, a demonstrative or interrogative will be found as a correlative. Cf. § 346.

Rem. On the correlatives in use or permitted with the attributive relative clause, v. § 236.

CONJUNCTIONAL RELATIVE CLAUSES.

Preliminary
Observa-
tions.

§ 357. The relative particle **ܕ** often serves to indicate that a complete clause,—quite beyond its attributive relation,—is taking the place of an individual part of speech. Between this conjunctional use and the attributive use the contrast is by no means very strongly marked. The language sometimes treats relative clauses, which were originally Conjunctional, as if they were equivalent to Attributive ones (as *e. g.* with **ܕܡܨܠܐ ܕܗܕܐ**, where the relation is properly a genitive one § 359), and transforms Conjunctional clauses into epexegetes of an attributive character, by

putting substantives, correlative pronouns, or adverbs, in front of them,—often without altering the sense in the least. We shall accordingly, for convenience' sake, discuss in the present chapter several points, which in strictness belong to the foregoing one.

§ 358. A. A clause may, with the help of *?*, take the place of *Relative Clause as Subject*: *חסדא? אסא? נפשא? חסדא? חסדא?* “it is of advantage that support should be gained for the word from other things” Ov. 162, 19; *חסדא? אסא? נפשא? חסדא? חסדא?* “to him belongeth life, but to us, that we should flee from death” Aphr. 487, 11; *חסדא? אסא? נפשא? חסדא? חסדא?* “he, to whom it is not by nature fitting that he should suffer” Ov. 198, 3: ... *חסדא? אסא? נפשא? חסדא? חסדא?* “and that the animals were not excited at coming out, was owing to the circumstance that ...” Moes. II, 126 v. 787; *חסדא? אסא? נפשא? חסדא? חסדא?* “but why, dear friend, was it that ... was written?” Aphr. 26, 20 &c. in countless available forms.

Still more frequently a clause with *?* takes the part of *Object*. To this section belong all constructions with *חסדא?* “to be willing, that”; *חסדא?* “to seek, that”; *חסדא?* “to see, that”; *חסדא?* “to say, that”; *חסדא?* “to know, that” &c. Even a second Object may be represented in this way, in cases like *חסדא? אסא? נפשא? חסדא? חסדא?* *εἶδεν αὐτὴν κλαίονσαν* John 11, 33; *חסדא? אסא? נפשא? חסדא? חסדא?* “his mother saw (him), that his colour was altered” Ov. 162, 12.

B. In certain circumstances a clause with *?* (without a copula) may even constitute the *Predicate*; of course it has always in that case a sense of *purpose* (§ 366 A): ⁽¹⁾ *חסדא? אסא? נפשא? חסדא? חסדא?* *τοῦτο δὲ ἔλον γέγονεν ἵνα πληρωθῶσιν* Matt. 26, 56 P. (similarly S.); cf. Matt. 1, 22; *חסדא? אסא? נפשא? חסדא? חסדא?* ⁽²⁾ *חסדא? אסא? נפשא? חסדא? חסדא?* “and these things have I narrated of this man, that you may see” John van Tella 73, 1; *חסדא? אסא? נפשא? חסדא? חסדא?* *חסדא? אסא? נפשא? חסדא? חסדא?* “this which I have written to thee, dear friend, (is to this end), that one should do the will of God” Aphr. 75, 6; *חסדא? אסא? נפשא? חסדא? חסדא?*

(1) [As if it read: “now this which happened, (was) in order that” &c.]

(2) [Lit.: “and these things, which I have narrated of this man, (have been) in order that you may see”.]

ܐܠܝܗܐ ܕܝܠܕܐ ܕܝܠܕܐ “and all this, which I have explained and pointed out to thee, (is) that thou mayst know” = I have written to thee for this end only, that thou shouldest &c.” Aphr. 213, 15; and thus frequently ܡܠܗ ܕܝܠܕܐ . . . ? — ܡܠܗ ܕܝܠܕܐ . . . ? , ܡܠܗ ܕܝܠܕܐ . . . ? , in the meaning “only with this purpose, in order that” [or “only to the end that”] Aphr. 184, 5; Ov. 65, 17; Ephr. Nis. p. 8 v. 109; p. 87 v. 113; Ephr. (Lamy) I, 253 *ult.*; III, 689 str. 13 &c. (cf. § 360 B).

Relative
Clause in
the posi-
tion of a
Genitive.

§ 359. The immediate subordination of a clause, to a noun in the construct state by means of ܐܠܝܗܐ, is limited to some few cases. ܐܠܝܗܐ and ܐܠܝܗܐ “in the locality (of the circumstance) that” = “there, where” (ܡܩܝܡܐ ܐܝܬܐ); ܐܠܝܗܐ “in the time (of this) that”,—are by the speech itself already treated as equivalent to the attributive constructions ܐܠܝܗܐ ܐܠܝܗܐ, ܐܠܝܗܐ ܐܠܝܗܐ. Not merely are they interchanged without distinction (cf. ܐܠܝܗܐ ܐܠܝܗܐ “at the time when it is rent in pieces” Aphr. 451, 1, alongside of ܐܠܝܗܐ ܐܠܝܗܐ “at the time when she died” *ibid.* 452, 13), but the Referring form through ܐܠܝܗܐ may stand at least with ܐܠܝܗܐ and ܐܠܝܗܐ (§ 346), and even the form through ܐܠܝܗܐ with ܐܠܝܗܐ: ܐܠܝܗܐ ܐܠܝܗܐ “in the place where the just are at rest” Aphr. 389, 11; ܐܠܝܗܐ ܐܠܝܗܐ S.). Notice, that after ܐܠܝܗܐ, the mere naming of the Subject is sufficient sometimes to convey the sense of ‘existence’: ܐܠܝܗܐ ܐܠܝܗܐ “where our treasure is” Aphr. 506, 15; cf. 176, 19; ܐܠܝܗܐ ܐܠܝܗܐ “wherever they are” Spic. 20, 14, 18 (for which 19, 19 ܐܠܝܗܐ ܐܠܝܗܐ, cf. 20, 5 ܐܠܝܗܐ ܐܠܝܗܐ “wherever we are”).—ܐܠܝܗܐ “sufficing for this, that”, “only for this, that” Aphr. 276, 19; Ephr. I, 66 C; cf. Spic. 47, 16; then directly “in order that” (in translations of *ἵνα, ὥς ἔν*).—This use of the Constr. st. is illustrated farther in very rare cases only: ܐܠܝܗܐ ܐܠܝܗܐ “at the time that they (f.) go out” Gen. 24, 11; ܐܠܝܗܐ ܐܠܝܗܐ “by reason of this, that”, “on this account, that” Aphr. 505, 5; ܐܠܝܗܐ ܐܠܝܗܐ “what gain is there from this, that” Job 22, 3.

Relative
Clause de-
pendent
upon a Pre-
position.

§ 360. A. Complete clauses are widely rendered dependent upon *Prepositions*, by means of ܐܠܝܗܐ. Above all, the exceedingly common ܐܠܝܗܐ must be mentioned here (from ܐܠܝܗܐ “as”, “like”, which is no longer extant in Syriac in its uncompounded state, and ܐܠܝܗܐ “when, since, while”; constantly implying time (for exceptions v. § 230), often with a causal or

conditional secondary meaning.—So too we have **ف**, from **؟ + د** “while”, “through this, that” (Ov. 180, 9), generally “seeing that”:—**ف** “from”, “from this, that” (Ov. 199, 1 &c.), also in comparisons (§ 249 E **مما**) **ف** **أكثر مني** “and he has more greed for them, than they had [for riches]” Aphr. 431, 2), usually “since”, for which also appears **ف**;—**لأن** “because”, also “in order that” (Aphr. 455, 8, and frequently);—**على** “on this ground, that”, “because”, also “in the meantime”, “while”, e. g. Land III, 208, 10; so too in incomplete clauses, where we translate the phrase by the preposition “within”: **في** **إحدى** “within twelve days” Jos. St. 61, 7; so **في** . . . **؟** “in so many days” John Eph. 193, 7; 406, 7; Land III, 206, 24 (cf. Jer. 28, 11 Hex. **بعد**)—(**على**) **بعدها** “after that” (conj.) &c.

Similarly, **ܐܝܢܐ** “through this, that”, “because” Ov. 145, 18; 190, 27 &c., and **ܕܠܗܘܐ** “according as”, “just as” Ephr. I, 66 D; II, 27 D; 269 F; 271 A. Farther, **ܠܗܘܐ** “towards the time, that—” Qardagh (Feige) 87, 7 (= Abbelloos 97, 1).

B. Clauses with **ܐܝܢ**, and the like, appear as predicates,—just as those with **ܐܝܢ** only (§ 358), and convey purpose and cause, in cases similar to **ܕܡܚܝܬܐ ܕܥܠܡܗ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ** “for all that men are punished with in this world, (comes) in order that they may be restrained from their sins” = “is only for this purpose . . . that” &c. Jos. St. 6, 2; **ܐܝܢ ܕܡܚܝܬܐ ܕܥܠܡܗ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ** “the victory has not been given us, only because” Jul. 199, 22; **ܐܝܢ ܕܡܚܝܬܐ ܕܥܠܡܗ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ** “I have written this to thee, because they think” Aprh. 359, 1; **ܐܝܢ ܕܡܚܝܬܐ ܕܥܠܡܗ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ** . . . Aprh. 166, 1; **ܐܝܢ ܕܡܚܝܬܐ ܕܥܠܡܗ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ** . . . Aprh. 403, 10;⁽¹⁾ **ܐܝܢ ܕܡܚܝܬܐ ܕܥܠܡܗ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ** “this, my brother, I have informed thee of beforehand, in order that thou mayest have space . . .” Jul. 88, 19. Cf. farther Apost. Apocr. 182 sq.; Jul. 219, 18⁽²⁾; 239, 20.

(¹) Cf.: **ܐܠܗܐ ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ** "he allowed this to pass just because of the fact, that . . ." [*lit.* "all the inattention which he showed in these matters was by reason of this, that"] Jul. 54, 23; and **ܐܠܗܐ ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ** "all this happened through the influence of Jovian" Jul. 171, 2.

(²) Read ~~Acce~~ instead of ~~Acce~~.

§ 362. Far more common, however, is the practice of attaching with ? the demonstrative pronoun **וְ** or **זֶה** to a clause, which serves in any way as member of a sentence: **וְזֶה הָיָה לְכָל הַבָּנִים** “this fact,—that he gave command to the children of Israel, and separated for them the different kinds of food, was brought about because they had swerved . . .” Aphr. 310, 10; **וְזֶה הָיָה לְכָל הַבָּנִים** . . . **וְזֶה הָיָה לְכָל הַבָּנִים** “and his integrity consisted in this, that . . .” Aphr. 234, 18; **וְזֶה הָיָה לְכָל הַבָּנִים** “but not so great as this, was the circumstance that” Jos. St. 2, 14; **וְזֶה הָיָה לְכָל הַבָּנִים** **וְזֶה הָיָה לְכָל הַבָּנִים** “nor is the fact that Jonathan saved David from death at the hands of Saul, deserving of wonder” Jos. St. 2, 18; **וְזֶה הָיָה לְכָל הַבָּנִים** **וְזֶה הָיָה לְכָל הַבָּנִים** “only this we know, that” Aphr. 496, 6; **וְזֶה הָיָה לְכָל הַבָּנִים** . . . **וְזֶה הָיָה לְכָל הַבָּנִים** “and that these things are so, is clear from . . .” Jos. St. 6, 9; **וְזֶה הָיָה לְכָל הַבָּנִים** **וְזֶה הָיָה לְכָל הַבָּנִים** “even that he should lend support . . . this too he can do” Spic. 5, 14; **וְזֶה הָיָה לְכָל הַבָּנִים** **וְזֶה הָיָה לְכָל הַבָּנִים** “I have assumed this, that he smote us by their hands” Jos. St. 7, 1; **וְזֶה הָיָה לְכָל הַבָּנִים** **וְזֶה הָיָה לְכָל הַבָּנִים** “while he should not part with this (property),—that he is God” Ov. 197, 26 &c.

Strengthened expressions:—**וְזֶה הָיָה לְכָל הַבָּנִים** **וְזֶה הָיָה לְכָל הַבָּנִים** “the very consideration that thou, Lord, hast made us, is a motive for goodness” Ephr. II, 524 C.—Two such clauses are confronted with each other through **וְ** and **זֶה** in **וְזֶה הָיָה לְכָל הַבָּנִים** . . . **וְזֶה הָיָה לְכָל הַבָּנִים** “for the one fact, that God rested . . . has a resemblance to the other fact that, when he wished . . . , he said” Aphr. 241, 18. Just as we have in this case **וְ** **וְזֶה הָיָה לְכָל הַבָּנִים**, so have we many other combinations of a like nature with prepositions, *e. g.* **וְזֶה הָיָה לְכָל הַבָּנִים** **וְזֶה הָיָה לְכָל הַבָּנִים** “in this, or through this, that” frequently **וְזֶה הָיָה לְכָל הַבָּנִים** **וְזֶה הָיָה לְכָל הַבָּנִים** “not from the circumstance, that . . . , but from this [other circumstance], that” Spic. 4, 21); **וְזֶה הָיָה לְכָל הַבָּנִים** **וְזֶה הָיָה לְכָל הַבָּנִים** “for this reason, that” Jos. St. 18, 14; 49, 20; **וְזֶה הָיָה לְכָל הַבָּנִים** **וְזֶה הָיָה לְכָל הַבָּנִים** “for meantime that” Ephr. II, 3 B &c. There is a considerable space between the **וְ** and the **זֶה** in **וְזֶה הָיָה לְכָל הַבָּנִים** **וְזֶה הָיָה לְכָל הַבָּנִים** “for even on this account was his journey (taken) to that place,—that the thought of God might never be separated from his soul” Ov. 168, 19. Much more rarely is the masculine

Abriding-
Demon-
strative
Pronoun
before
Relative
Clause.

found with such a clause, as in **لَا أَتَكَلَّمُ بِفِكَارِي** “and this,—namely, that I have called Christ a stone,—I have not said from my own thinking” Aphr. 7, 7.

١٥٤٦ م جعد نفد may stand with more than one clause: ١٥٤٦ م جعد نفد
 ١٥٤٦ م جعد نفد: "when Noah heard this, that God commanded
 him ... and that he said ..." Aphr. 235, 8.

§ 363. In certain cases also **حَتَّى** intervenes as correlative between a prep. and the conjunctive **وَ**. Thus, frequently **وَحَتَّى** “until (that)” (= **حَتَّى** + **وَ** + **وَ**), and in rare instances **وَحَمَلٌ** “while”, “when indeed” Jos. St. 69, 19.⁽¹⁾ Of common occurrence also is **وَكَأَنَّ** “as many as”, “as much as”, “the more”, “as long as” (**وَ** **كَأَنَّ** “when”, “as” &c. § 348).

§ 364. A. **أَسْ** "as" (originally an interrogative [—"in what way? how?"—] but no longer used as such) may also, with the help of **مَلْ**, introduce a clause: **أَسْ مَلْ أَكْشَفَ لَوْنَهُ** "as it actually was" Ov. 172, 20. Of more frequent occurrence is **أَسْ فَحْ** (in imitation of *ὥς μέν*) "as", "since", *e. g.* Ov. 83, 8; 185, 25, also "in order that" Jos. St. 8, 6; 12, 10 &c.—**أَسْ إِنْ** occurs always by way of supposition "as if": **أَسْ إِنْ** **أَقْبَلَ** **حَصْحَ حَبْطَ حَبْ** "as if a bargain with us had been made by him" Ov. 295, 20; cf. Jos. St. 31, 16; 33, 4; 34, 18; 56, 14 and 17; Mart. I, 98 mid.; Sim. 282, 10; Ov. 179, 15 &c.

B. In much larger proportion, however, **؟** **اس** is found pure and simple. It signifies not merely “as”, but often “in order that” and “so that”⁽²⁾ (= **وَسْ**); also in the negative form **اس** **ولا** “that not”, “lest”. Very often too it stands before the Inf. with **ل**, to bring out more strongly the notion of purpose: **اس** **وَلَحَصَحَصْ** “in order to scrutinize” Ov. 252, 4 &c. So also before prepositional phrases, particularly in the statement of design, motive or view (= **وَسْ**): **اس** **وَالْمَفِزِ** “as a mark of respect to him” Jos. St. 59, 9; **اس** **وَلَحَرَاهِ** “as a warning to him” Sim. 370 mid.; and frequently **اس** **ل** “as a . . .”, but also **اس** **وَصَعَدَدَ** “from ostentation” Sim. frequently; **اس** **وَحِجَلَا** “with cunning” ZDMG

(1) Martin 62, 17 reads thus, to all appearance correctly. Wright has معد.

(²) This use, however, is not equally in favour with all Syriac authors; in *Apbr.* it occurs only a dozen times at the most.

C. **אֲשֶׁר** without **כִּי** is also found in many references. Thus, first of all, before brief nominal phrases, with the help of which it forms a relative clause: **אֲשֶׁר יָחַד** “as (is) a merchant” = “as merchant” Ov. 165, 22; **אֲשֶׁר בְּנֵי חֵלֶם** “as a son of wealthy parents” Ov. 160 *paen.*; **אֲשֶׁר כַּתּוּב** *κατὰ τὸν χρόνον* *ὅν* Matt. 2, 16 P. (**אֲשֶׁר** *חַבְבֵּל* C. S.); **אֲשֶׁר צִוָּה** “according to the command of the Lord” Ov. 166, 25; **אֲשֶׁר בְּחַלְשִׁי** “according to my feebleness” [*or* “in my humble opinion”] Spic. 9, 14; **אֲשֶׁר מִכֵּן** “suitably to that which”, frequently, &c. Often before numbers **אֲשֶׁר** *כָּל* **עַתָּה** “as” *i. e.* “about (**כִּי** *כֶּסֶף*) a hundred years” &c. —So with **אֲשֶׁר** “to be like” and similar words: **אֲשֶׁר** *כִּי* **אֵשׁ** “he was like a fire” Sim. 271 *inf.* &c.⁽¹⁾—If the word with which comparison is made must receive a preposition, then **אֲשֶׁר** is used, *e. g.* **אֲשֶׁר** *כִּי* **אֲבֹתָיו** “as in the eminent fathers” Ov. 160, 8; **אֲשֶׁר** *כִּי* **אִישׁ** “as with the man” Ov. 168, 9 &c. Or the preposition is withheld, and the special relation of that with which comparison is instituted is gathered merely from the context: “that great cheapness will prevail” **אֲשֶׁר** *כִּי* **עֵתָּה** *כִּי* **שָׁנִים** “as (were) the years before” = “as in earlier years” Jos. St. 41, 16. However, there occurs: **אֲשֶׁר** *כִּי* **אֲבֹתָיו** *כִּי* **אֵשׁ** “they considered this world as an insignificant sheltering-place, but that world beyond as a city which was full of beauty” Anc. Doc. 101 *ult.*; **אֲשֶׁר** *כִּי* **אֵשׁ** “like an eagle” Sim. 385 *mid.* (if this is the right reading; Cod. Lond. gives it without **אֲשֶׁר**).

D. An Object or an Adverbial adjunct may stand in the incomplete clause which is introduced by **أَسْرَحَ**: **أَسْرَحَ رَاعِيًا حَمْلَهُ**: “and turned them, as a good shepherd (turns) his flock” Aphr. 192, 11; **أَسْرَحَ أُمًّا**: “and as a mother her children, he embraced them under the wings of his prayers” Sim. 389 *inf.*; **أَسْرَحَ جَلِيلًا**: “was victorious in his fight, like Job

(¹) Compare **يُحِبُّ** **يُحِبُّ** "how does he look?" Joseph 195, 9; 225, 2.

in his temptations" Sim. 395 *inf.*; **ܡܡܝܪ ܕܐܠܗܐ ܕܡܝܚܐ ܡܝܢ ܐܝܢ ܕܡܡܝܪ** "and before God his intelligence continued, after the manner of the angels in their service in heaven" Ov. 169, 21 &c. Yet **ܐܝܢ** is more usual, at least when the Object is put at the commencement of the clause: **ܡܡܝܪ ܡܥ ܡܝܚܐ ܡܝܢ ܐܝܢ ܕܡܡܝܪ** "and carried him off from Judaism to his own faith, as Rabbulā also from heathenism to Christianity" Ov. 161, 23; ⁽¹⁾ **ܐܝܢ ܕܡܡܝܪ** "as the enemy (acc.)" Anc. Doc. 105, 11.

E. In some cases, however, **ܐܝܢ** "as if" without **ܡܡܝܪ** appears also before a short but complete clause. Thus frequently **ܐܝܢ ܐܢܝ ܢܐܡܪ** "as one says" ("as if one should say"); **ܐܝܢ ܢܐܡܪ** "as if thou shouldst say" = "that is" Isaac I, 184 v. 129; **ܐܝܢ ܡܡܝܪ ܕܡܡܝܪ ܕܡܡܝܪ** "not as if they had any righteousness" Aphr. 309, 12; **ܐܝܢ ܡܡܝܪ ܕܡܡܝܪ ܕܡܡܝܪ** "not as if anything had been revealed to me" Aphr. 101 *paen.*, and with special readiness in the case of Participles and Adjectives: **ܡܡܝܪ ܡܡܝܪ** "and (it was) as if he bore a grudge" Moes. II, 116 v. 635; **ܡܡܝܪ ܡܡܝܪ** "accesserunt homines ut qui eos miserarentur" Mart. I, 197, 15; **ܡܡܝܪ ܡܡܝܪ ܡܡܝܪ** "for he was as if he did not know" Joseph 259, 2 [= Ov. 329, 10]; **ܡܡܝܪ ܡܡܝܪ** "be as if thou wert quarrelling and wert angry" Ephr. (Lamy) I, 259, 10; **ܡܡܝܪ ܡܡܝܪ** "as if they wanted . . ." Jos. St. 56, 19; **ܡܡܝܪ ܡܡܝܪ** "he was as if pleased", *i. e.* "he looked pleased" Jul. 143, 2, and thus frequently. We may often render this **ܡܡܝܪ** by "as if". Answering thereto, we have **ܡܡܝܪ ܡܡܝܪ** "who, while he is, (is) as if he were not" (*or* "as though he were not") Ov. 70, 2; and thus often **ܡܡܝܪ ܡܡܝܪ**; also **ܡܡܝܪ ܡܡܝܪ** Ephr. II, 339 C. ⁽²⁾

⁽¹⁾ Thus an object may farther be found standing even after **ܡܡܝܪ** "in the likeness or form of", "as", and its genitive: **ܡܡܝܪ ܡܡܝܪ ܡܡܝܪ** "thou hast loved me, as David (did) Saul" Jos. St. 3, 5; **ܡܡܝܪ ܡܡܝܪ ܡܡܝܪ ܡܡܝܪ** "for his prayers held creation together, as rafters do buildings" Sim. 384 *ult.* &c.; cf. **ܡܡܝܪ ܡܡܝܪ ܡܡܝܪ** "and come in before the judges, as lambs to the slaughter" Ov. 394, 14.

⁽²⁾ The construction of **ܡܡܝܪ**, as the above shows, is very strongly influenced by the Greek *ὡς*, but it is at the same time founded on a genuine Syriac idiom.

**Other Ad-
verbs as
Correla-
tives.**

§ 366. A. Following ancient usage, the bare particle **?**, however, **?** “in order that”, is still very frequently employed to mark the dependence of a clause, **that**”, “since”, &c. without the special kind of subordination being given. Thus, times without number, **?** stands for “in order that”: **ܡܠܝܢ ܕܢ ܡܢ ܢܚܠ ܐܦܬܪܝܡܘܢ ܐܘܬܫ ܝܢܐ ܐܝܓܝܫܝ** Luke 18, 39; **ܡܠܝܢ ܕܢ** P. = **ܡܠܝܢ ܕܢ** C. **ܝܢܐ ܫܐܢܝܪܘܬܝܝܝܝܢ** (ܝܪܓܐ) John 3, 21; **ܡܠܝܢ ܕܢ ܡܠܝܢ ܕܢ ܡܠܝܢ ܕܢ ܡܠܝܢ ܕܢ** “and then the Spirit led him away that he might be tempted of Satan” Aphr. 129, 4, after Matt. 4, 1 (**ܡܝܬܝܢ ܕܢܝܢܝܢ**); **ܡܠܝܢ ܕܢ ܡܠܝܢ ܕܢ ܡܠܝܢ ܕܢ** “that he may not be overcome by the enemy” Aphr. 129, 9; **ܡܠܝܢ ܕܢ ܡܠܝܢ ܕܢ ܡܠܝܢ ܕܢ** “this was done by the Lord, in order to show” Sim. 391 *inf.* &c.

[illegible]

C. ; also serves the purpose, sometimes, of setting down a clause as a kind of theme, the meaning of which is explained afterwards, without any proper grammatical connection appearing: **وَبَشِّرِ الصَّالِحِينَ** "and as regards the circumstance that the animals did not turn round, as they went,—Simon was represented by the first &c." Moes. II, 128 v. 796; **وَبَشِّرِ الصَّالِحِينَ**

فحصب ٥٥٥ حه حه حه حه "and gave him to drink" Sim. 359 *inf.*; فحصب ٥٥٥ حه حه حه "they suffered the body to be scourged" Anc. Doc. 105, 11; فحصب ٥٥٥ حه حه حه "who came forth to be set" Anc. Doc. 95, 1; فحصب ٥٥٥ حه حه حه "nor was it of himself that he was rescued" Anc. Doc. 87, 23; فحصب ٥٥٥ حه حه حه "if one have the power, either to be burned or not to be burned" Anc. Doc. 87, 16; and many such instances. Also, when the subordinate clause is put at the beginning: فحصب ٥٥٥ حه حه حه "he may wonder" Moes. II, 110 v. 521; فحصب ٥٥٥ حه حه حه "if thou art willing to learn" Spic. 1, 15; فحصب ٥٥٥ حه حه حه "and no one was able to snatch the martyr's place" Anc. Doc. 90, 15 &c.

§ 369. On the other hand, particularly in long periods, the relative *?* repeated. particle *?* is kept, and it may even be doubled: فحصب ٥٥٥ حه حه حه "for it was not a possible thing that, while they worshipped Baal, (that) they should keep the nine commandments" Aphr. 15, 4 (so, a farther similar instance in فحصب ٥٥٥ حه حه حه Spic. 16, 8); ... فحصب ٥٥٥ حه حه حه "for he was in the habit, whenever he found us ..., of asking" [*lit.* "for he was accustomed that, whenever he found us ..., (that) he asked us"] Spic. 1, 3; فحصب ٥٥٥ حه حه حه "and it is not seemly for thee, O man, that through that gate, by which the king entereth, filth and mud should come forth" Aphr. 46, 1 (where there is the additional incongruity that *د* [in فحصب ٥٥٥ حه حه حه] is taken up by *ح* [in فحصب ٥٥٥ حه حه حه]). These examples might be held as confirmed. The same may be said of some in Euseb. Ch. Hist. In other places, a case here and there, which appears to belong to this class, may rest on a copyist's error, just as, on the other hand, a few cases of omission may do the same. The representations contained in this and the foregoing section are, for all that, well established.

§ 370. We have already had a few examples, in which a con- *?* not at junctional *?* did not appear at the head of its clause. So, farther, فحصب ٥٥٥ حه حه حه "but his power was not suf- *the head of its clause.*

ficient to render subject to sin her liberty in Jesus" Ov. 160, 20; **لَا أُرِيدُ أَنْ أَعْلَمَ بِحَقِّكَ** "and I wish to know the exact truth" Ov. 163, 10; **أَتَمَّ لَهُ حُلَّةَ بَرْقَعَةٍ** "at times indeed the emperors permitted him to wear purple" Sim. 349 *inf.*; **وَلَمْ يَكُنْ يَسْتَعِدُّ لِمُحِبِّهِ** "and he was ready to meet all wicked emotions with all good emotions" Ov. 169, 8; **لَمْ يَسْتَطِعْ أَنْ يَتَوَلَّى** "I was not able to bear and endure the weight of power" Ov. 171, 14 &c. In many of these clauses it would be very natural to keep to the same arrangement of the words, using, however, **أَنْ** with the Inf. instead of **أَنْ** with the finite verb. **أَنْ** too is occasionally found not at the beginning of its clause: **وَلَمَّا سَمِعَ أَنَّ** "when Moses slew the lamb, the first-born of the Egyptians were slain" Aphr. 406, 2; **وَلَمَّا شَرِبَ مِنْ** "and not even when a thirsty person drinks from a fountain, do its waters dwindle away" Aphr. 199, 10 &c. Of course such inversions of the natural order are more frequent in rhetorically elevated discourse, and with the poets, than in homely statement.

Relative
Clauses
set in a
Series.

§ 371. When several relative clauses occur in a series, they may be satisfied with one **أَنْ**, even when they are not constructed alike; for attributive clauses v. above, (§ 344); cf. **الَّذِي كَانَ لَهُ** "this person, to whom gold had been sent from far, and who had joyfully accepted it" Ov. 199, 17 &c. Conjunctional: **وَأَمَّا** "that God had enjoined him . . . and had said to him" Aphr. 235, 8 &c. Of course, however, the **أَنْ** may also be repeated after **و**: this repetition may likewise take place when there is a separation of the divisions of the sentence into their individual members, without necessitating thereby the formation of several complete clauses: **أَنْ يَكُونَ لَهُ** "that he cause a brother's daughter or a sister's daughter to live with him" Ov. 173, 25, where the second **أَنْ** might quite as well be wanting.

C. INDIRECT INTERROGATIVE CLAUSES.

Indirect Interrogative Clauses Proper.

B. An interrogation which concerns the entire predicate is denoted in indirect discourse by the conditional particle **إِذَا** ("if") "whether".
وَنَرَىٰ إِنْ يَأْتِيَنَّكَ السَّاعَةُ "we shall see if it comes and helps thee" Sim.
 332, 3; **وَلَا نَدْرِكُ بِهَا مَعْرِفَتَهُ** "nor (is it known) whether he was buried under the
 bodies of the slain, nor whether he threw himself into the sea, nor
 whether . . . nor whether . . ." Jos. St. 11, 6. The alternative question,
 expressed in the last example by means of the repetition of **أَمْ لَا**, may
 also be denoted by **أَمْ لَا**: **أَمْ لَا يَعْلَمُ الْمَوْلَىٰ فِي بَيْتِهِ** "the thief does not know whether the master of the house is within
 it or not" Aphr. 129, 13 &c. **أَمْ لَا** often stands for **إِذَا** (§ 374 B):
اُنْصَبْ لِمَعْنَى حِلِّهِ أَوَّلًا "consider first in thy thoughts
 whether thou dost forgive" Aphr. 71, 21.

The dependence is more emphatically expressed by prefixing ? to
 ؟ : فاعلم انك قد سالتني هل يكون للبر والعدل نصيب في ملكوت السموات
 και ἐπηρώ-
 τησαν αὐτὸν λέγοντες εἰ ἔξεστιν τοῖς σάββασι θεραπεύσαι Matt. 12, 10
 (C. ؟ : اهل ؟) ; اهل ؟ : هل يكون للبر والعدل نصيب في ملكوت السموات
 “thou hast farther asked me, whether righteous and just persons have at
 all times been found on the earth” Aphr. 446, 6; هل يكون للبر والعدل نصيب
 في ملكوت السموات ؟ : “that I may know Christ, whether he is the pure
 truth” Ov. 163 14 (where the interrogative clause is a kind of ‘epexegetis’
 or rather second object; v. above, § 358 A, and several examples in
 what follows).

سَمِعْتُمْ؟ مَعْدُومٌ “he shortened the measure of his days, that the measure of his sins might not become too great and overpowering” Jul. 5, 24.

By far the most common of these forms is حَتَّى (without ? before it).

D. CONDITIONAL CLAUSES.

§ 374. A. The condition which is set forth as possible is expressed by إِنْ. With the negative we say لَا إِنْ or لَوْ. The إِنْ which introduces a clause occasions no farther change in its construction. The Act. Part. mostly serves as its verb (§ 271), the Impf. not so often (§ 265). When the past is referred to, which of course occurs much less frequently in these clauses, the Perf. is employed (cf. § 258), or the Part. act. with لَمَّا (§ 277), or even, though not often, the Impf. with لَمَّا (§ 268 A). Besides, إِنْ is frequently followed by a Nominal clause. The apodosis may agree with the protasis in time and in construction, but it may also differ from it in many ways, without thereby causing any deviation from the leading rules of clause-formation which have been described above. We give a few examples in support of the most important cases. *Part.* إِنْ تَتَكَبَّرْ فِي سُنَّتِكَ أَمَّا مَذْجُكَ جَنَّةً حَرَامًا “and if thou gloriest in thy sons, they are torn away from thee” Aphr. 84, 13; إِنْ نَعَمَ نَحْبُ دَمٍ “if he (the dog) does not run out and bark at it, the master of the sheep beats him” Ov. 138, 20 (compare § 271). So with أَمْ and لَمْ, e. g. إِنْ هَلْ جَاءَتْ أُنْبَى خَفَا “if there are no righteous persons, (even) the wicked perish” Aphr. 458, 9.—*Impf.*: إِنْ يَصُومَ يَوْمًا “for if he is fasting . . . , let him not mingle . . .” Aphr. 45, 22; إِنْ لَا يَكْفُرْ لَكُمُ الْإِسْلَامُ بِأَنْتُمْ مَعِ الْإِسْلَامِ “but if you will not be convinced, but continue to resist, then you will be held in contempt by us” Ov. 175, 3; إِنْ أَصْبَحَ حُلَا فَيَا “if it becomes blind, the (whole) body has grown useless” Aphr. 457, 11; إِنْ يَكْفُرْ نَفْسُكَ نَفْسُكَ “the truth makes itself known to thee, if thou dost renounce thine own knowledge” Ov. 163, 16 (and thus very frequently, a Part. in the principal clause, overagainst an Impf. in the conditional clause; cf. § 265). Both *Impf.* and *Part.* alternating: إِنْ

entire clause stands after לא in $\text{לא אֶפְשָׁר לִי לִבְרֹאֲתוֹ אִלּוּ אִם אֶפְשָׁר לִי}$ “and I cannot believe, without being convinced” Spic. 2, 14; לא אֶפְשָׁר לִי “thou canst not understand . . . , if thou hast not known” Ov. 162, 26.

From the meaning “if not” is developed the adversative meaning “however, but, yet”, in which sense אִלּוּ is oftenest met with.

E. After the concessive particle $\text{אִלּוּ} = \text{אִם}$ “even if, if even” a complete clause may follow, *e. g.* $\text{אִלּוּ אִם . . . אִלּוּ אִם}$ $\text{καὶ ὅτι οὐδὲν τοῦτο εἶπητε . . . γενήσεται}$ Matt. 21, 21 (C. S. merely אִם); אִלּוּ אִם S., אִלּוּ אִם $\text{P. καὶ ἀποθάνῃ ζήσεται}$ John 11, 25; אִלּוּ אִם “for even though he worships . . . , still he is not found fault with” Aphr. 335, 18; אִלּוּ אִם Aphr. 462 ult. ; אִלּוּ אִם “for even if it happens that . . . , let it yet be firm and sure for us, my sons, that . . . ” Jul. 8, 27 *sqq.* (where אִלּוּ , as frequently happens, occurs at the beginning of the apodosis) &c. But very often אִלּוּ is followed by a mere fragment of a clause, *e. g.* אִלּוּ אִם $\text{Sim. 328 mid. \&c.}$; cf. אִלּוּ אִם Ov. 196, 14. Often it signifies “though it were only”, “at least” (like $\text{καὶ} = \text{καὶ ἕαν}$), *e. g.* אִלּוּ אִם Mark 6, 56 ; אִלּוּ אִם Ov. 137, 5 ; אִלּוּ אִם Ephr. III, 576 D ; אִלּוּ אִם $\text{Ephr. III, 576 A \&c.}$

F. We have, in the following sentence, an example of an ellipsis in the principal clause being made up for, by the contents of the conditional clause: אִלּוּ אִם “if they persecuted Christ, so also (will

they persecute) us” Aphr. 484, 15; v. also farther sentences there of like character. Other ellipses occur in **ܐܝܢܐ ܕܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** “if (there is) honour, it is ours, and if discredit, it is also on both sides” Ov. 151, 17.

G. **ܐܝܢܐ** is found almost always at the beginning of its clause. Very seldom do we meet with cases like **ܐܝܢܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** “if I stand upon the summit of all heights” Moes. II, 82 v. 83; and thus also 80 v. 79 and 81.

Exceptionally **ܐܝܢܐ** is set down twice in **ܐܝܢܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** “for if of all kinds of food which . . . , if man eats of them” Aphr. 307, 11, where the sentence is taken up anew.

Rem. The insertion of **ܐܝܢܐ** in relative clauses to express the indeterminate (“any”, “somehow”) is an imitation of the later Greek style, *e. g.* **ܐܝܢܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** *ὅστις ἐὰν ἐπιστηρίχθῃ* Is. 36, 6 Hex.; **ܐܝܢܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** *ὅτι ἐὰν λέγῃ ὑμῖν* John 2, 5 Hark.; **ܐܝܢܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** *ἐκτός ἐστι μὴ . . . ἐμποδίζονται* Lagarde, Reliquiae 57, 5 &c., and similarly, here and there, even in ancient original writings. Thus in particular **ܐܝܢܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** “how much soever”, “although”; **ܐܝܢܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** “however much he exerts himself” Jul. 9 *ult.*; **ܐܝܢܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** “however pitiful he might be to the eye” Ov. 188, 20; cf. Philox. 47, 16; 54, 21; 264 &c. Instead of this expression we have also **ܐܝܢܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** Land III, 210, 19, 21; 211, 6 &c.; and even **ܐܝܢܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** Philox. Epist. fol. 13 a, 1, 4.

§ 375. A. The condition which is set forth as impossible is expressed by **ܐܝܢܐ**. This particle is generally followed by the Perf. which is so much in use for hypothetical clauses (§ 259), or by the Part. with **ܐܝܢܐ** (§ 277); the Perf. is also strengthened occasionally by **ܐܝܢܐ**. In the principal clause the Part. with **ܐܝܢܐ** is very generally found. There is no sharp distinction between what is represented, by way of Condition, as still unfinished (*si faceret*), and what is represented as completed (*si fecisset*). Examples: **ܐܝܢܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** *καὶ εἰ μὴ ἐκολοβάθησαν αἱ ἡμέραι ἐκείναι οὐκ ἂν ἐσώθη πᾶσα σὰρξ* Matt. 24, 22; **ܐܝܢܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** *ܐܝܢܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ* “if the soul abandoned the body, it (the body) would not continue in existence” Moes. II, 90 v. 221; **ܐܝܢܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** *ܐܝܢܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ* “if laws belonged to climes, this would be

“if the protection of God did not embrace the world, life would no doubt have come to an end” Jos. St. 4, 14; **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܡܢ ܠܠܗܡ ܠܠܗܡ** “if they were not in the world, it would dissolve” Aphr. 457, 14 (where there is a var. **ܠܠܗܡ ܠܠܗܡ**); **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܡܢ ܠܠܗܡ ܠܠܗܡ** “if we had a pure soul . . . , astonishment thereat would strike us dumb” Moes. II, 160 v. 1307 (and so 164 v. 1357, while 166 v. 1385 has **ܐܠܗ ܠܐ ܠܐܡܝܢ**); **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܡܢ ܠܠܗܡ ܠܠܗܡ** “and were the eye clear . . . , the throng would astonish us” Moes. II, 164 v. 1355; **ܐܠܗ ܠܐ ܠܐܡܝܢ** “if one had power . . . , then would this (one) . . . be higher” Anc. Doc. 87, 16.

B. The clause with **ܐܠܗ** is subjected to a certain dependence in cases like **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܡܢ ܠܠܗܡ ܠܠܗܡ** *καὶ τί θέλω εἰ ἥδη ἀνήφθη* Luke 12, 49 (P. **ܐܠܗ ܠܐ ܠܐܡܝܢ**); **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܡܢ ܠܠܗܡ ܠܠܗܡ** “thou wishest now, thou hadst seen him” Moes. II, 160 v. 1319 (and so v. 1320); **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܡܢ ܠܠܗܡ ܠܠܗܡ** “and how much you wished, it had already gone down” Jul. 23, 22. Cf. *ibid.* 81, 25; 104, 26. The notion of a hypothesis has in these cases passed over into that of a wish.

C. With **ܐܠܗ ܠܐ**, accompanied by a noun, the idea of existence does not need to be expressly denoted: **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܡܢ ܠܠܗܡ ܠܠܗܡ** *καὶ εἰ μὴ κύριος (ὁς) ἐκολόβωσεν τὰς ἡμέρας (ἐκείνας) οὐκ ἂν ἐσώθη πᾶσα σάρξ* Mark 13, 20 (S. differently); **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܡܢ ܠܠܗܡ ܠܠܗܡ** “had it not been the offence, which they committed” Jul. 50, 27; **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܡܢ ܠܠܗܡ ܠܠܗܡ** “and had he not been, then neither would there have been (§ 339) any revelations from his Father” Moes. II, 118 v. 654. The construction of **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܡܢ ܠܠܗܡ ܠܠܗܡ** = **ܐܠܗ ܠܐ** is exactly like the latter in syntax: **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܡܢ ܠܠܗܡ ܠܠܗܡ** “if the famine had not become severe, he would not have allowed him to come with us” Joseph 242, 9 (Ov. 320, 15); **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܡܢ ܠܠܗܡ ܠܠܗܡ** “had I not been made subject to the king of the Persians, I too would have gone up” Sim. 328 *inf.*⁽¹⁾

⁽¹⁾ I would not like to maintain confidently that even in **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܡܢ ܠܠܗܡ ܠܠܗܡ** “if I did not . . . think” Jul. 132, 12, the **ܐܠܗ** is correct,

ل for الله

§ 376. In rare cases ل occurs instead of الله with conditions clearly assumed as impossible, *e. g.* in: **لَئِنْ صَبَرْنَا بِهَذَا حَتَّىٰ حُجِبْنَا عَنْكَ فَلَا يَكُنْ لَكَ فُتْرًا وَلَا نَجْوَىٰ** “for if cattle had any advantage in keeping the sabbath, the law would have hindered them from these impure things before” Aphr. 233, 8 (only one Codex); **لَئِنْ كَانَ فِي هَذِهِ أَسْرَارٌ لَّأَعْلَمَنَّ اللَّهُ أَسْرَارَكُمْ** “for if it were not in the power of our hands to do anything, we would be the instruments of others” Spic. 20, 22 (in the parallel clause الله).

Clauses
which
resemble
Conditional
Clauses.

§ 377. The great variety of Conditional Clauses could only be represented here by a few leading types. But, besides, there are associated more or less with Conditional Clauses proper, the Disjunctive Conditional, with **أَوْ—أَوْ** (§ 258), the Temporal Conditional, with **عَلَىٰ** (§ 258), as well as the Temporal, with **عَلَىٰ** (§§ 258; 265 &c.) and many others. **عَلَىٰ** takes a concessive meaning by the addition of **وَلَوْ**, more rarely **كَيْفَ** “much, greatly, even” (“even while”)—“however much”, “although”, *e. g.* **وَلَوْ بَنَىٰ عَلَيْهِمْ دَلِيلًا** “and although he builds it up, it is still called a crack” Aphr. 145, 10; **عَلَىٰ** **وَلَوْ** **بَنَىٰ** **دَلِيلًا** “although Xenāyā [Philoxenus] was at the time in Edessa” Jos. St. 25, 11 and frequently thus.—**كَيْفَ** **عَلَىٰ** **وَلَوْ** **بَنَىٰ** **دَلِيلًا** “however much he tried and punished them, still they did not do well” Aphr. 402, 13.

* * *

STRUCTURE OF PERIODS. INVOLUTION AND OTHER IRREGULAR FORMS.

Structure
of Periods.

§ 378. The fondness of the Syrians for the construction of rather long *Periods*, founded on the genius of their language—has been not a little fostered by the model which the Greek Style presented. Those periods are produced by the co-ordination and subordination of such clauses as have been already described, or others like them. The number of possible ways, in which the known elements may in these individual cases be combined, is unbounded.

§ 379. The license given in the arrangement of words in a clause is in part also extended to the arrangement of the clauses, which serve as members of a period. For the purpose of being brought into stronger relief, the governed clause is occasionally placed a long way before the governing; and not seldom an express *Involution* or enclosing of one clause within another, makes its appearance. Cf. **مَجْ مَعْلَمٌ بِهِمْ مَعْلَمٌ** “for, from the day on which the name of Christ was named over him, by nothing was he persuaded to resolve to satisfy his hunger” Ov. 182, 12; **حَدَّثَ بِهِ جَدُّهُ** “but who can describe the wonderful changes, which, in this stolen quiet of the few days of his prayer, were renewed in his soul by the spirit of God?” Ov. 185, 18; **لَحْظٌ وَزِلْ أَمْنًا** “*ei, qui vult, dixi et dico eos faciles esse*” Spic. 6, 4; **أَمَّا وَهِيَ أَمَّا** “*et quum haec mirabilia magna audiverim te facere*” Addai 3, 3 *ab inf.*; **مَجْ مَعْلَمٌ بِهِمْ مَعْلَمٌ** “those of the monks, who wish to make for themselves stone chests for the dead” Ov. 214, 12; **أَلَا لَمْ هُنَّهْ جَدُّنِي أَلَا** “but we have not now come to stir up the mud of Bardesanes” Ov. 64, 12; **مَعْلَمٌ وَهِيَ أَمَّا** “for I see that you too are eager to hear profitable speech” Philox. 120, 2, and many similar instances.

§ 380. *Parentheses*, like the following one, are seldom met with: **مَعْلَمٌ فَكَيْفَ أَلَا** “how many wise men, think you, have abrogated laws in their several countries?” Spic. 19, 1. More frequently are parentheses found in quotations of sayings: *e. g.* **أَنَا أَمَّا جَدُّهُ** “I am afraid, says the servant, to mention what you have stolen” Joseph 218, 3 [= Ov. 307, 14] &c.

§ 381. The construction of the Nominative Absolute (§ 317) belongs at bottom to the *Anacoluthon*, and the same may be said of several other constructions which we have met with above. But true *Anacolutha*,—*i. e.* those which are felt to be such,—are not very common. They belong, moreover, rather to the department of rhetoric than that of grammar.

Ellipsis.

§ 382. The range of the *Ellipsis* is very extensive. We have already in foregoing sections dealt with various instances of its employment, cf. *e. g.* §§ 374 E; 375 C. To the Ellipsis belongs the omission of individual words and groups of words, which may be supplied from the contents of corresponding clauses (§§ 332; 374 F); thus farther **ܐܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ** “it is one thing for a man to write with pathos, and another thing (for him to write) with truth” Jos. St. 5, 7; **ܐܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ** “and whenever they [the teachers] do put a question, (they do so) that they may direct the mind of the questioner [the pupil], so that he may ask properly” Spic. 1, 18; **ܐܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ** “and sent others, who conveyed his kindness (*i. e.* his gifts) to the monasteries of the West and the South . . . , so that even to the needy saints who dwell in the wilderness of Jerusalem (he sent gifts)” Ov. 205, 22 &c. Bursts of *Exclamation* produce other ellipses, which do not admit of being formed into complete sentences. Others, again, are produced by the peculiar style of *Adjuration-formulae*. In fact living speech is very elliptical; but of course the proportion, in which the individual man may avail himself of this form of expression, is not a matter to be settled by grammar.

APPENDIX.

ON THE USE OF THE LETTERS OF THE ALPHABET AS CIPHERS.

The letters, which are noted on p. 2, may take numerical values. A line drawn above them, or some other distinguishing mark, is wont upon occasion to make them significant as ciphers. In compound numerals the higher order takes the right hand place. The *hundreds* from 500 to 900, for which the alphabetical characters do not suffice, are represented by the corresponding tens, **ܥ**, **ܠ**, **ܡ**, **ܬ**, **ܫ**, over which a

point is placed for distinction's sake. This point, however, is often wanting; yet the numerical value is generally quite clear from the mere order of the ciphers, or from the context. For the hundreds from 500—800, combinations with $\overline{1}$ = 400 frequently appear also, thus: $\overline{15}$ = 500; $\overline{16}$ = 600; $\overline{17}$ = 700; $\overline{18}$ 800. For the *thousands* the units may be placed, where the order of the ciphers gives them to be recognised as indicating thousands; a small oblique stroke is sometimes set below them as a distinguishing mark.










Examples: $\overline{23}$ = 23; $\overline{209}$ = 209; $\overline{394}$ = 394; $\overline{نعم}$ (نعم) or $\overline{أعمر}$ = 527; $\overline{فهد}$ (فهد, أفهد) = 1862; $\overline{٥٥٥٥}$ = 5550 &c.

Farther, the thousands are very often written out in full, with numeral letters accompanying, *e. g.* $\overline{١٩٤٤}$ = 1944; $\overline{٢١٥٢}$ = 2152 &c. And, besides, there occur combinations of numerals written out in full and numerals represented by letters, *e. g.* $\overline{١٩٤٤}$ (ألف وأربعة مائة وأربعة) = 1967; $\overline{٦٣٠}$ = 630 &c.

Rem. In certain MSS. a very ancient system of ciphers is found, resting upon quite a different principle.

ADDITIONS AND CORRECTIONS.

- P. 2, l. 2 from foot, 3rd last col.; after—*sh*—, insert—(š).
- P. 16, l. 15 from top; read—Exception.
- P. 23, l. 19; for—“there”—, read—“then”.
- P. 45, l. 4 from foot of text; for آئینے, read—آئینے.
- P. 46, l. 4 of § 66; for—f. چ—, read—f. چ—
- P. 52, l. 11 from top; read last word—پہلے.
- P. 64, l. 10; for چوہا, read—چوہا.
- P. 64, l. 11; for چوہا, read—چوہا.
- P. 74, l. 4; for—syllables—, read—letters.
- P. 87, l. 11; for—سہ—, read—سہ.
- P. 87, l. 20, 2nd col.; for—بے سبب—, read—بے سبب.
- P. 87, l. 26, 2nd col.; for—تینے—, read—تینے.
- P. 88, 4th footnote; for—چوہا—, read—چوہا.
- P. 94, l. 9 from foot; for—چوہا—, read—چوہا.
- P. 95, l. 3 from foot of text; for—چوہا—, read—چوہا.
- P. 97, margin; for—months—, read—month.
- P. 98, l. 2 from foot of text; after—“ill”;—, insert—و “well”, “much” (adv.);—.
- P. 103, margin; for—Preposition—, read—Prepositions.
- P. 107, l. 8; read first word as—چوہا.
- P. 114, 1st line of footnote; for—چوہا—, read—چوہا.
- P. 128, l. 2; read last word as—چوہا.
- P. 128, l. 9; for—چوہا—, read—چوہا.
- P. 128, ult., mid. col.; for—چوہا—, read—چوہا.
- P. 133, ult.; for—چوہا—, read—چوہا.
- P. 140, l. 10; for—چوہا—, read—چوہا.

- P. 144, last column; read 3rd word as—.
- P. 182, l. 16; read last word as—.
- P. 209, l. 8; read 3rd Syriac word as—.
- P. 212, ll. 10 & 9 from foot; read—Sentences.
- P. 222, l. 11 from top; after—§ 283—, insert—A.
- P. 229, l. 15; for——, read—.
- P. 232, l. 5 from foot; for——, read—.
- P. 240, l. 2 from foot; from the words—“who are you Christians”—, delete—you.
- P. 244, l. 5 from top; read first word as—ensample.
- P. 255, l. 15; for—28 *ab inf.*—, read—28*a, inf.*
- P. 255, l. 19; read—consigned to writing.
- P. 257, l. 16; for——, read—.
- P. 271, l. 9 from foot; for—XXX—, read—XXIX.

Note.—A vowel-mark, or a point or other sign, has fallen out in the Syriac portion of the type, much oftener than could have been wished. It would appear that the occasional occurrence of such an accident, immediately before the final impression, is exceedingly difficult to avoid in this particular type, however careful the manipulation may be; and, happening when it does, it is of course beyond the control of any proof-reading. In the above list of “Additions and Corrections”, only those instances of such a fault have been pointed out, which stand in Paradigms or similarly important situations. The others are left to the discernment of the reader to discover and correct, and to his indulgence to condone.

J. EUTING.

[illegible]

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PHILOX. = Discourses of Philoxenus, Bishop of Mabbogh (Budge);
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